

THE
BAPTIST MAGAZINE,

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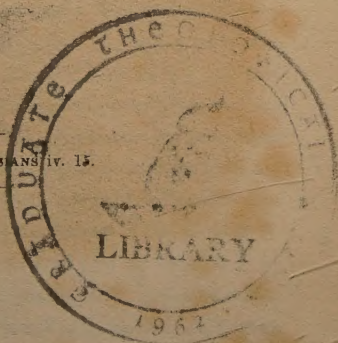
1851.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS OF
BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

VOLUME XLIII.

(SERIES IV., VOL. XIV.)

"Speaking the truth in love."—EPHESIANS iv. 15.



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LONDON :

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P R E F A C E.

WHEN a volume is completed it is customary to prefix to it a few retrospective sentences from the pen of the editor. On the present occasion these may be dispensed with, as the space will be more advantageously occupied by the following letter which bears the signature of gentlemen whose personal and official weight must secure the most respectful attention.

TO THE PASTORS AND DEACONS OF BAPTIST CHURCHES.

November 24th, 1851.

DEAR BRETHREN,

Forty-three years ago it was thought by the most eminent members of the denomination to which we belong, that the interests of truth and righteousness might be greatly promoted by the establishment of a Baptist monthly periodical. The experiment was made, and it has proved successful. That the Baptist Magazine has been greatly conducive to the prosperity of valuable institutions which were then in their infancy, and that it has been instrumental in the formation of others of kindred character which had not then been projected, are facts within our personal knowledge. It has been for some years the chief medium through which the conductors of our most important societies have laid before the public that information which they desired to diffuse, and it has afforded facility for discussions and appeals which have tended greatly to the advantage of the whole body. You will not therefore be surprised that we should be anxious to give an impetus to its circulation, or think it improper that we should suggest to you the desirableness of calling the attention of the congregations with which you are connected to its claims. In our own circles we are accustomed to recommend it, believing that in so doing we are rendering service to our friends; and we respectfully submit to you that it is in your power to accomplish much good, in several important ways, by inducing the members of your churches and congregations who have not been accustomed to receive the magazine, to begin purchasing it at the commencement of the coming year.

Among other reasons why we conceive you should pursue this course, we would call to your remembrance the distribution among necessitous widows of deceased Baptist

ministers of the sum of £5781, realized by the sale of this work. The applicants for aid are becoming year by year increasingly numerous; the urgency of their cases is in many instances very distressing; and it is only as the result of an enlarged circulation that the distributors can respond to the appeals which are constantly brought before them.

We are, dear brethren,

Yours, in the best bonds,

W. B. GURNEY, One of the Treasurers of the Baptist Missionary Society.
 S. M. PETO, One of the Treasurers of the Baptist Missionary Society.
 J. R. BOUSFIELD, Treasurer of the Baptist Home Missionary Society.
 J. TRITTON, Treasurer of the Baptist Irish Society.
 J. FLETCHER, Treasurer of the Baptist Building Fund.
 W. L. SMITH, Treasurer of the Particular Baptist Fund.
 W. BEDDOME, Treasurer of the Particular Baptist Fund.
 G. LOWE, Treasurer of the Baptist Union.
 G. T. KEMP, Treasurer of the Bible Translation Society.
 C. JONES, Treasurer of the Hanserd Knollys Society.
 F. TRESTRAIL, Secretary of the Baptist Missionary Society.
 E. B. UNDERHILL, Secretary of the Baptist Missionary Society.
 S. J. DAVIS, Secretary of the Baptist Home Missionary Society.
 J. H. HINTON, Secretary of the Baptist Union.
 E. STEANE, Secretary of the Bible Translation Society.
 G. W. FISHBOURNE, Secretary of the Hanserd Knollys Society.
 T. S. CRISP, President of Bristol Baptist College.
 J. ANGUS, President of Stepney College.
 J. ACWORTH, President of Horton College, Bradford.

Having presented this to his readers, the editor can do no more than express his deep sense of the responsibility, both towards God and towards men, connected with the office which he has the honour to sustain, and his earnest desire that the Baptist Magazine, as long as it continues to exist, may advocate with ever increasing efficiency those principles which it was originally established to promote.

WILLIAM GROSER.

11, *Smith Street, Chelsea,*
November 25th, 1851.

THE
BAPTIST MAGAZINE.

JANUARY, 1851.

MEMOIR OF THE LATE REV. DR. COTE OF THE GRANDE LIGNE
MISSION, CANADA.

BY THE REV. J. M. CRAMP, D.D.

DR. COTE was born of respectable parents in Montreal, in the year 1808, and was educated in the college, after which he proceeded to study medicine, and entered on the practice of his profession at L'Acadie, in the year 1831. In 1833 he removed to Napierville.

In 1836 he became a member of the Legislative Assembly of Lower Canada, having been chosen to represent the county of Acadie. His views harmonized with those of the persons who were then agitating the province for the redress of grievances, and ultimately he joined them in open resistance, becoming one of the leaders in the risings of 1837 and 1838. Exile followed. He was compelled to spend several years in the United States.

From early youth he had been disgusted with Romanism. Its arrogant claims—its monstrous requirements—its narrow-mindedness and intolerance—its childish superstitions—the ignorance of the people, and the degradation

to which he saw them reduced, under its influence — its discouragement of mental freedom, and his knowledge of the immoralities which were indulged in by some who made the highest professions, shocked and repelled him. He had been told that Romanism was Christianity, and he judged it unworthy of his regard. He panted after a religion more noble, more elevating, more free and spiritual. He thought to find it in deism. Books were obtained, correspondence was instituted with deists at Boston, and Dr. Cote followed the example of thousands of others in the Romish church, who have been driven into infidelity, because Christianity, as represented by that church, has appeared to them a mass of inconsistencies and absurdities.

Banishment brought with it melancholy and distress. In his trouble Dr. Cote looked for comfort to the deistical system which he had embraced; but he looked in vain. Infidelity deserted

him in the hour of need. He became increasingly wretched. Attending some religious meetings at Swanton, where he then resided, he was much affected by observing the happiness which Christians seemed to enjoy. This led him to procure a copy of the scriptures, and to study Christianity in its own records. He prosecuted the inquiry with great assiduity, and diligently compared the bible with the writings of deists, passing through much mental conflict. Whole nights were sometimes spent in a state of indescribable anguish. The death of a sick friend, whom he had accompanied to a watering place, and who died in despair, beseeching for comfort which he could not give, greatly added to his distress.

Shortly afterwards he heard a sermon from Acts xvi. 31, "Believe in the Lord Jesus Christ, and thou shalt be saved." It produced a powerful impression on his mind. He became convinced of the truth of Christianity, and understood the way of salvation; but he had not found peace to his own soul. He was deeply conscious of his guilt, as a sinner against God, but knew not what to do to obtain relief. The Rev. L. Roussy of the Grande Ligne mission was sent for, who conversed and prayed with him repeatedly, and at length he was enabled to commit his soul to the Saviour, in simple faith and full confidence. Peace and joy were immediately realized. This was in June, 1841.

Next Lord's day he publicly abjured deism in the presence of many of his former associates, and earnestly exhorted them to forsake their unbelief. From that time he devoted himself to the spread of the gospel.

Two years were spent at Chazy, where a number of French Canadians were settled. His labours in that place were very successful. About fifty persons abandoned Romanism, and afford-

ed satisfactory evidence that they were truly converted to God.

In the fall of 1843, Dr. Cote removed to St. Pie, where there had been considerable religious excitement for some time, owing to the introduction of a copy of the New Testament by a person connected with the Grande Ligne mission. He entered on his labours with characteristic ardour, quite undismayed by the opposition which was arrayed against him under the auspices of the priests. They endeavoured to prevent the people from attending his ministrations—burned copies of the bible, and fomented riotous proceedings, which on one occasion issued in the destruction of property by the incendiary torch; but Dr. Cote held on his way with undaunted perseverance and boldness.

Dr. Cote was ordained pastor of the church at St. Pie, on the 28th of August, 1844. The Rev. Dr. Baird of New York and the Rev. Messrs. Wilkes of Montreal, Brinkerhoff of Champlain, Miles of Abbotsford, Fox of Granby, and other ministers, representing three evangelical denominations, took part in the services on that occasion.

During his residence at St. Pie his labours were incessant. Besides attending to his pastoral duties he superintended the teachers and colporteurs in an extensive district, preached at several stations, and rendered valuable assistance, as a medical man, to persons of all classes and persuasions. The blessing of God evidently rested on his efforts. When he left St. Pie in 1848, upwards of two hundred souls had been brought to the knowledge of the truth through his instrumentality, some of whom had died in the faith, while the majority survive him and bless his memory.

After a temporary residence in the United States, with a view to an enlargement of the pecuniary resources

of the Grande Ligne mission, Dr. Cote settled at St. Mary's, where he laboured till his death, faithfully proclaiming the "glorious gospel of the blessed God," and endeavouring by various means to enlighten his fellow countrymen in that neighbourhood. The enemies of knowledge and true religion were again on the alert, but their opposition availed not; on one occasion, a mob, which was gathered together for the avowed purpose of expelling him from the place, dispersed without attempting to accomplish their purpose, as though they had been restrained by an invisible power; and the servant of God continued his exertions, encouraged by numerous tokens of usefulness. A Christian church was about to be formed at St. Mary's, consisting of converts reclaimed from Romanism by his ministry, when death put a sudden termination to his labours. He entered into rest on Friday the 4th of October, after a short and painful illness.

A correspondent of the *Melanges Religieux* (a French-Canadian newspaper), professing to give an account of Dr. Cote's death, says, that while he was preaching and "ranting against the church which he had abandoned," he was suddenly seized with a sense of suffocation, and fell down in a state of unconsciousness, and that "in his delirium he seemed to express anguish and remorse." This is one of the stale inventions of the enemy. Ever since the death of Luther, which was in like manner misrepresented, it has been a common practice with the Romanists to propagate false reports of the manner in which protestants have died.

The following narrative is derived from a communication transmitted to the writer a few days ago, by the Rev. L. Normandeau of the Grande Ligne mission.

"Dr. Cote was invited to attend the annual meeting of the Lamoille Baptist

Association at Hinesburg, Vermont, on the 18th of September. On the morning of that day he was seized with violent pain in his left arm, which was at first supposed to be rheumatism. He addressed the meeting, but with difficulty, and immediately afterwards found it necessary to retire to his room. His pain increased, and extended to every part of his body. The physicians who were called in [seven gentlemen of the medical profession attended him during his illness, evincing the most tender solicitude, and refusing to accept any remuneration] pronounced it a case of inflammatory neuralgic fever. All their efforts to relieve him failed of success, and on the 23rd of September he appeared to be rapidly sinking. He rallied, however, and for several days seemed to gather strength, but on the 28th a more violent seizure took place, which soon took away all hope of saving his life. Mr. Normandeau, who had visited him once, but had returned home, was again sent for, and reached Hinesburg on Thursday the 3rd inst., accompanied by Dr. Cote's two elder children. On the morning of that day the sufferer had fallen into a state of delirium; but there was no indication of "anguish and remorse," as the correspondent of the *Melanges Religieux* falsely asserts. On the contrary, he imagined himself to be engaged in religious exercises, and prayed and preached as if in the presence of a congregation.

"About three in the afternoon a lucid interval was enjoyed. His children were taken to him. The interview was brief, and the words were few but expressive. "I am happy! I am happy!" the dying father exclaimed, and again relapsed into unconsciousness, overpowered by the excitement."

Shortly afterwards Mr. Normandeau spoke to him. To an inquiry respecting the state of his mind, he replied,

"Quite well—all is peace." "In whom do you place your confidence?" "In Jesus." "Do you think that you are dying?" "I am quite aware of it." "Does it grieve you that you are about to leave the world?" "Oh no!" "But your family?" "*I leave them in the hands of God.*" "We spoke to him," says Mr. Normandeau, "as often as there were signs of returning consciousness, and he invariably said that he had no fear. Some days before, he had remarked to those who were in attendance, that he had reason to be very thankful that this sickness had not come upon him while he was yet in his sins, and in connexion with the church of Rome. From the beginning of his illness he had felt persuaded that he should not recover; he expressed this opinion to Mrs. Cote, at the same time consoling her by the assurance that God would take care of her and the children."

He became gradually weaker till midnight, when unequivocal symptoms of approaching dissolution appeared. At one o'clock in the morning he peacefully departed, dying without a struggle.

In compliance with his own request, his remains were conveyed to the Grande Ligne, and deposited in the mission burial ground, on Saturday the 5th inst., in the presence of a large and deeply affected assembly, including many Roman catholics.

Dr. Cote died while absent from home. But he was not among strangers. The Christian friends whom he was visiting, and many others, showed him the kindest attention, and did all that lay in their power to alleviate his sufferings, as well as to console his sorrowful family. The recollection of their tender sympathy is gratefully cherished by the survivors.

A funeral sermon was preached by the writer in the baptist chapel, St.

Helen Street, Montreal, on Lord's day evening, the 13th inst., from Gal. i. 23 24. There was a large congregation, and many Roman catholics were present, who listened very attentively to the discourse.

Our departed brother was a humble, devoted Christian. The genuineness of his conversion was manifested by clear, convincing proofs. It was especially evident in the influence of religion on his temper, which was naturally very violent, but was so subdued by divine grace that he truly became one of the "meek of the earth."

He was a bible Christian. He had learned his religion from the word of God, and he held that word in high veneration, appealing to its authority at all times and on all subjects, with unswerving submission and entire confidence. He was a sincere, warm-hearted protestant, habitually practising the great principle of protestantism, as enunciated by Chillingworth.

Dr. Cote's talents were eminently adapted for usefulness in the position allotted to him. His discourses were rather plain expositions of select paragraphs, than discussions of topics or sermons on texts. They were on that account peculiarly suited to his congregations, which ordinarily consisted of persons who owed nearly all their knowledge of Christianity to the Grande Ligne missionaries. In conversation, too, he showed singular skill, answering objections, removing doubts, and assisting inquirers after truth, in the most effective manner.

He was a zealous baptist, and lost no opportunity of propagating and defending the views held by our denomination. Under the auspices of the American Baptist Publication Society he translated into French Pengilly's "Scripture Guide," and some other small works, for the instruction and benefit of his fellow countrymen. But he was no

bigot. He was a lover of all good men, to whatever denominations they were attached, and truly enjoyed the "communion of saints."

Dr. Cote loved his country. He saw the French Canadians "perishing for lack of knowledge," and degraded by superstition. He strove to rescue them, not only by preaching the gospel but also by encouraging institutions for the diffusion of knowledge and the advancement of education. Among the benefactors to such institutions, in this city and elsewhere, his name is honourably enrolled.

His disinterestedness was unquestionable. He was a great loser, in temporal things, by becoming a protestant, and literally gave up all for Christ.

Instead of continuing to practise his profession, by which he might have gained a competency, he chose the life of a missionary, depended on the benevolence of others for the supply of his wants, lived on the plainest fare, and endured many privations. "Having food and raiment, he was therewith content."

God has taken him away "in the midst of his days." To the mission it is a severe blow—a sad and mysterious dispensation. His widow and children (four in number) have strong claims on Christian sympathy. Canada has lost a true patriot, and the church of God a useful minister. May the affliction be sanctified!

Montreal, October 26, 1850.

"THAT DISCIPLE WHOM JESUS LOVED."

JOHN xxi. 7.

THE SUBSTANCE OF A SERMON PREACHED IN THE BAPTIST CHAPEL, TOTTENHAM,
ON OCCASION OF THE DEATH OF MR. JAMES BAYLIS, DEACON.

BY THE REV. ROBERT WALLACE.

THERE is one point of view from which if we consider the love of the divine Saviour it was alike to each of his immediate disciples, and is alike to each of his true followers in every age. If we consider it as the love which moved him to undertake the mighty plan of our redemption, to die for us sinners of mankind, and to call us by his grace into the possession of his kingdom and glory, his love to us all is alike free and infinite, independent of all natural qualities and fruits of grace in us, and as great and unchangeable to the humblest believer as to the most eminent of the apostles.

And so also in regard to the Father's love to his people in Christ, there is a point of view in which it is the same

to them all. Viewing them in Christ as interested by faith in the merits of his atonement, the divine Mind rests in each of them with an equal, an infinite complacency. They are all accepted in the Beloved. The youngest believer as much so as the most eminent saint. "Ye are all the children of God by faith in Christ Jesus." "And if children, then heirs; heirs of God, and joint-heirs with Christ."

But there is another point of view in which the love of God and of Christ may be said to be influenced—yea, in the nature of things must be influenced (not as to saving effects but certainly as to the amount of divine and cordial sympathy) by the personal character and divine and gracious attainments of

the individual believer. In proportion to the measure in which the mind and heart of each believer have been brought into unison and sympathy with the mind and heart of God and of Christ is the believer a partaker of the divine love, viewed in relation to its cordial and sympathetic actings and affections towards himself personally. So that whilst it is most true that each believer in Christ is the object of a divine and infinite love, and that the personal and gracious attainments of no individual believer could stand the strict judgment of Him who searches the heart and cannot look upon sin, it is true also, and it is a truth which has its foundation in the very nature and perfections of God as a moral and intelligent Being, that the believer of most eminent piety and sanctification is the one towards whom there exists in the divine mind or is awakened in the divine heart the response of a peculiar cordiality and love.

This may be illustrated by what is often witnessed and felt in families. The father loves all his children. And he loves them not simply on account of their personal qualities but because they are his. But if there be one among them whose heart and will have been brought into manifest and peculiar sympathy and accord with his own, to that child he cannot help the response of a peculiar cordiality and affection. He does not love the others less, but that one more; the affection of nature combines with it the glow and cordiality of affectionate friendship. And so it is with God our heavenly Father. All believers are his children, accepted and beloved in Christ. That is the common ground of their relation to him as Father, and in virtue of it he loves them all alike. But the child who drinks most deeply into his spirit, and who grows most truly into his likeness and into all practical conformity to his

will, that is the child towards whom personally the eternal Father must cherish the most cordial and affectionate sympathy. God expresses a law of universal and highest application when he says, "I love them who love me."

Hence it is that in all ages and under all dispensations we read of those who were the peculiar favourites of Heaven. The elect of the elect. The greatly beloved. Abraham stands distinguished among the patriarchs as *the friend of God*. Daniel among the prophets as *a man greatly beloved*. And John among the apostles as *that disciple whom Jesus loved*.

We are far from excluding the idea of the divine sovereignty and mercy from the fact of divine peculiar love to eminent saints. In itself considered the righteousness of the best man is imperfect, and all that is good and loveable in any man is from God, and the most excellent have to acknowledge with an apostle—the chiefest of the apostles—"By the grace of God I am what I am." But still it is true that the peculiar sympathy and cordial affection of God in Christ to his people individually and personally are in proportion to their sympathy with and conformity to the divine mind and heart.

This I believe to have been the secret of Christ's peculiar love to John—even the deep and peculiar sympathy of John with the mind and heart of Christ. And I shall now endeavour to show how this peculiar sympathy of the beloved disciple with the mind and heart of his Master developed itself, and to mention some of the proofs and illustrations of it with which we are furnished.

"That disciple whom Jesus loved." He was far from being a perfect character; he or no mere man is an infallible model. There was enough developed in the life of John to demon-

strate his native depravity, and especially on two occasions recorded, Mark x. 35—41 and Luke ix. 54—56. Here we have the ambitious aspirings of a fallen and selfish nature, and the language of a resentful and revengeful one; and here is enough to prove that originally and essentially our Lord's love to John was free and sovereign in its exercise, and not grounded in John's natural amiability and worth. His manifest imperfections go to prove too, that his peculiar characteristics and excellencies as the disciple of Jesus, and which won for him the distinguishing title applied to him in the text, were not the mere growth or development of natural principles and amiable dispositions acting under favourable influences, but of divine grace grafted on a nature fallen and depraved, and yet, as compared with others, susceptible and affectionate. By nature John was perhaps more like Christ than any of the other disciples, but it was grace which stamped the living image of his Master on his soul, and which brought his mind and heart into such responsive and active sympathy with those of Jesus.

But in what does such sympathy appear, and wherein is it illustrated?

First of all, I think, in the peculiar *spiritual* bent and depth of John's mind. Nothing is more opposite to the character of John as an author than that of the mere historian or moralist. Such a character might be fixed with some degree of seeming justice on the other evangelists, but not on John. Matthew, for example, commences his gospel with a genealogical table setting forth the natural descent of the man Christ; but John, soaring far above all such mundane records, sets forth in the beginning of his gospel the eternal generation of the divine and almighty Son. Matthew records with remarkable precision the

invaluable moral sayings of our Lord, Matt. v., vi., and vii.; but John more especially his deep spiritual and, to the natural mind, incomprehensible and offensive utterances, John iv., v., vi., and vii. Both apostles were inspired. Each of them wrote as he was moved by the Holy Ghost; and the production of each is essential to the canon of scripture, or to furnish the church with its perfect rule of faith and duty. And yet the idiosyncrasy of each is manifest in his gospel; and in that of John it is an uncommon and supernatural (even as compared with other inspired men) spirituality.

Now in so far as John was distinguished in this respect above others there was a remarkable sympathy between him and the Redeemer. In so far as in respect of spirituality of thought, feeling, and character, John towered above the other disciples, in the same degree had he drunk more deeply than they into the peculiar spirit of Jesus. For whilst Christ stands pre-eminent as a teacher of morality, enunciating principles and precepts of eternal obligation in language of simple and divine authority, it is especially as the eternal Son who was with God and came into the world, manifesting in our nature the image of God, and revealing the deep and hidden things of God for our salvation, things which no man can know but he to whom the Son reveals them, that Christ stands distinguished above all other teachers, and challenges the most profound and single attention of the world. He is the manifestation of all spiritual truth; the imbodiment and expression of all divine spiritual reality; the light shining in darkness, although the darkness comprehended it not; the revealed glory of the Father, full of grace and truth, which the world perceived not; but a chosen few did—John eminently, and so that he could say,

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life."

Now we consider that it is in the depth of spiritual discernment granted to John, and in a corresponding spiritual elevation of thought and character we discern, first of all, his peculiar sympathy with the mind of Christ, and the secret of Christ's peculiar affection to him. And if it be so, then are we taught not to ignore the spiritual and supernatural in religion, but to seek a spiritual understanding in all things. The gospel is the revelation of supernatural truths and a record of miraculous facts, and he who has arrived at the highest spiritual understanding of them, combined with a humble and teachable faith, has a mind and heart in fullest sympathy with Christ's. "This is life eternal, that they might *know* thee the only true God, and Jesus Christ whom thou hast sent."

But mere spiritual understanding of the highest mysteries without the accompanying glow of divine affection and charity, could never imply sympathy with Christ. "Though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

Now need I remind you of the affectionateness of John? It is a spirit which breathes throughout his writings. His gospel may well be compared to "apples of gold in pictures of silver." It is a record of the most wonderful love written in the most affectionate spirit and glowing terms. And who can fail being struck by the kindness which is expressed in his epistles? The title which he so often applies to believers—*little children*—displays the paternal affection which

animated him. And if we consider his love to his Master it is enough to remind you, that John was the last at the cross and the first at the sepulchre.

But the love of the disciple was only a faint response of that of Jesus. It was love which brought him to the rescue of fallen man; and during the whole of his life it is expressed in his words and manifested in his works. He spake with authority, yet with such love as never before breathed in the lips of man. Almighty power was displayed in his miracles, and yet they were all works of mercy and tenderness. Such being the Redeemer's own spirit and character how could he do otherwise than appoint and require love to himself and to one another as the distinguishing spirit and badge of his disciples? And need we wonder that John, who as he leaned upon the Master's bosom seems to have imbibed most of the spirit of the Master's affectionateness, is distinguished by the honourable title, *That disciple whom Jesus loved*.

And it is instructive and encouraging to know, that if we would possess a claim to such high distinction, it is not so much high attainments in knowledge or great influence in the church which is required, as it is love with its gracious fruits which grows best in the soil of a lowly heart.

We remark, thirdly, that the peculiar sympathy which obtained between the affectionate heart of John and the loving heart of the blessed Jesus appears to me strikingly illustrated in the care with which John had treasured up records at such length and in such glowing terms many of the speeches of Christ, and especially his most soothing, animating, and assuring address to and prayer for his disciples, immediately before his betrayal and crucifixion, as recorded John xiv., xv., xvi., and xvii. Why did not some of the other apostles

relate these wonderful and most dear words of Christ? Not because the Spirit could not have enabled them, but because these inmost utterances of the Saviour's heart, this fullest unbosoming of his affection to his own, and to the Father in their behalf, produced the deepest echo and left the most enduring impression on the mind and heart of the spiritual and affectionate John. And the Holy Spirit, although able to adapt any instrumentality to his purposes, fails not to employ generally that which by nature or by prevenient grace is best adapted. It was wonderful kindness in Jesus to speak and to pray as he did and as recorded in the chapters to which I have referred. And divine wisdom ordered the conveyance of his words to the church in all ages through the instrumentality of the beloved disciple; and if we knew the reason why by him we should probably find it very mainly to consist in the fact of the peculiar sympathy which obtained between the affectionate heart of John and that of his divine Master. How natural it seems that Jesus should utter and that John the loving and beloved disciple should record the remarkable words beginning, "Let not your heart be troubled: ye believe in God, believe also in me," and ending, "And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

The subject in so far as it has been opened up by us teaches many lessons. As, first, that we ought to aspire unto an eminent place in the affections of our Lord and Master Christ; and that the way to do so is to seek by grace to have our minds and hearts brought into fuller sympathy and unison with his. It also teaches, that whilst it is our duty to love all who love the Lord Jesus Christ in sincerity—to love them with the affection of brethren, it is

lawful for us after the example of Christ to cherish a special affection for those who are in any degree eminent for grace and piety, or betwixt whom and ourselves there may be the bond of a more than ordinary sympathy. And indeed it is impossible to help doing so, and he who would have our affections to flow precisely in the same degree to all Christians is as unreasonable as the man who would have us to admire all faces alike. We acknowledge and love the image of our God and Saviour in every true and consistent believer, but in some the features of that lovely image are more perfectly and beautifully formed and preserved, at least in our eyes and to our liking, than in others, and we do not love others the less because we love them the more for it.

Now God forbid that I should flatter the dead more than the living, but the very unanimous voice of this church expressed on several occasions and in various ways, together with my own personal knowledge of the feeling of individuals, abundantly justifies me in saying, that our brother and deacon whom God has been pleased to remove by death was greatly respected and much loved among us, and if we may not in any distinguishing sense inscribe on his tomb the very words of my text we might at least and with emphasis say of him, "That disciple whom *his brethren* loved." And why did they love him? It was not because they saw in him a perfect man, nor because the current of his life had met with no checks and reverses well calculated to prove the genuineness and try the strength of their affections, but because on an amiable though fallen and depraved nature they beheld, or thought that they beheld, grace so truly and deeply ingrafted that under all circumstances he seemed to breathe and to manifest much of the spirit of the Master.

I am not in possession of any but a very general knowledge of his early history; but I have heard him say, that in very early life he was much exercised with thoughts and doubts on the subject of religion, and he became decided for Christ so early in life that some of those who have known him longest have no recollection of him other than as a Christian. Writing to a friend some time ago he could say, "Certainly if I am not deceived, many years now of acquaintance with God in Christ Jesus have I had; and I have no doubt also of much reference of myself and my affairs to him. If any one knows me I think I can say—it is God." His religion was eminently evangelical and spiritual in its character. Of the great cardinal truths of Christ's divinity, atonement, and intercession, his faith took a strong, and simple, and scriptural hold. *Leaving on Jesus*, were among the last words which I heard him utter. And this was no incidental expression, but that of his habitual feeling: the utterance of his living as well as of his dying experience. In the letter from which I have already quoted, and which was written whilst he entertained good hopes of recovery, he says, "I think I believe, fully believe, in Christ Jesus as presented in the Old and New Testaments; and heaven and earth shall pass away, but not one of the promises of God shall ever fail. And I hope, if I get no farther than this, that by the light hereof I shall see the way without fear to the coffin, the tomb, and an eternal inheritance beyond. I am often thankful for a full satisfaction and assurance of the truth of the gospel scheme. It does appear to me such a sure foundation, so broad, so old—before the foundation of the world—so simply and gradually developed to the childhood of the world, then to the increased intelligence of man in the Levitical priesthood, and

finally, in Christ Jesus, in whom I cannot but feel—

"My guilty soul would seek
No sacrifice beside."

This faith was in him no dead and barren principle, but a living and fruitful one of no ordinary piety, meekness, and obedience. You will not soon forget—you who were accustomed and we who were privileged in stricter retirement to hear and unite in them—will not soon forget the simplicity and unction of his prayers. His spiritual insight into gospel truth, and the clear and convincing light, to my mind at least, which by a single remark he sometimes struck out of individual passages of the word of God, often surprised and edified me. And in the gentleness and kindness of his demeanour I have often been reminded of that disciple whom Jesus loved. Indeed it appears to me, that his religion, experimentally considered, was very much of the type of John's—spiritual, affectionate, lofty; delighting in prophetic visions and anticipations, yet clinging very closely to the cross and to the person of Immanuel. It was a conviction of the understanding, but still more distinguishingly a sentiment of the heart.

I might well mention the spirit of forbearance and respect for the conscientious opinions and the supposed or real rights of others, by which he was distinguished. No man ever cherished more respect than he for the honest opinion of another man; and he could bear with wonderful patience and respect towards those whose minds move slowly from old, and as appeared to him, false anchorages. During his term of office the utmost cordiality of feeling has prevailed among us all who have enjoyed the happiness of being associated with him in it. And each of us now feels that he has lost a counsellor

greatly esteemed, and a brother very much loved.

It has been far from my intention to present a full length portrait. There are features in the character and history of our departed friend too familiar to you all to require to be noticed by me, and there are relations in which in many respects he shone most brightly, too tender and sacred to be touched upon now. Suffice it to say, that his death was consistent with his life. He felt the binding nature of many tender ties and once said, "The powers of the present world seem to be on me." But God graciously and gradually slackened their hold, and when Christ called him he was, I believe, willing and prepared to go.

The life and death of such a man are fraught to the church of which he was a beloved member and honoured office bearer with much instruction and many practical lessons and incitements. In so far as he followed Christ, let us all strive to be followers of him. Whatever was imperfect in him let us avoid, and whatever was lovely and excellent let us seek to appropriate and practise it. Above all, let us seek to realize a double portion of his prayerful and kindly spirit; and instead of hanging down

our hands in feeble helplessness because God has been pleased to remove one of our most valued members and office bearers, let us lift them up in holy and believing prayer, that God would fill up this breach to his own glory, and put it into the heart of each member of the church of Christ here to realize and discharge, to the utmost of his power, his obligation to the church's great Head. "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." The life and death of such a man are associated with pleasing remembrances and sweet consolations to surviving relatives. Painful it is to part with him, and their loss is great in proportion to his excellency. But sweet is the consolation, that he walked with God, and that God has taken him. Here is instruction. Here is an example, powerful through the most affectionate remembrances and regrets. May the Holy Spirit make it effectual! Here is consolation such as the gospel of Jesus alone furnishes. "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Amen.

THE BRIEF OF POPE PIUS IX. AND ITS EFFECTS.

BY EDWARD BEAN UNDERHILL, ESQ.

THE present juncture in the ecclesiastical affairs of this country is one demanding the exercise of the calmest judgment. No one favourable to religious liberty can have observed the progress of the agitation without some emotions of fear lest the springtide of popular indignation should overwhelm with destruction, not only the obnoxious measure that has raised it, but

demolish in its impetuosity liberties but slowly won and but lately established. The danger is increased by the evident fact that a great vagueness exists in the language if not in the minds of the speakers and auditors at the numerous clerical and popular assemblies that have gathered together to denounce the so called aggression of the pope. It is said to be an invasion of

the law, a subversion of the rights and liberties of Englishmen, and an attack on the prerogative of the queen; but *what* law, right, liberty, or prerogative, is touched by this wizard of the south is not so clear. That a change is made in the arrangements of the Roman catholic church is manifest enough; but how it is that it overrides the civil or religious constitution of the realm, as affirmed in acts of parliament and by courts of law,—speeches, charges, addresses, replies, episcopal or lay, leave us in marvellous uncertainty. The object of the following remarks is an attempt to penetrate, if possible, a little way into the prevailing haze; to separate one topic especially from the confused mass, that some definite notion with respect to it may be formed of what it behoves us to do, and against what danger we must guard.

The patent fact, lying on the face of the pope's bull, is the transference of the government of the catholic body from the hands of vicars-apostolic to a hierarchy. The localization of the papal jurisdiction is no novelty, no new feature in the arrangements of the catholic church in England: for the authority of the vicars-apostolic was as definitely determined by local boundaries as is that of the new made bishops. Thus the brief affirms that, in 1688 Innocent XI. "divided England into four districts."—"This *partition of all England* into four apostolic vicariates lasted till the time of Gregory VI." He doubled the number in 1840, "committing the government of the whole of *England* in spirituals" to eight vicars-apostolic, of as many geographically defined districts.* So far therefore as regards the division of the country into parts for ecclesiastical purposes, the privilege has long been enjoyed,

and for more than two hundred years exercised without any suspected damage to royal or parliamentary authority. The importance of the alteration lies not in this; it is found in the different nature of the jurisdiction or government henceforth to prevail. To the elucidation of this point our subsequent remarks will be confined.

Since the reformation, the Romanists have been "governed by the extraordinary administration of vicars-apostolic." Times and circumstances have altered, and seem in the infallible judgment of the supreme pontiff to "demand the form of ordinary episcopal government." He therefore invoked the support of Almighty God, and Mary the Virgin Mother of God (!), in accomplishing the affair. By the "plenitude of our apostolic power," he says, "we constitute and decree that in the kingdom of England, according to the common rules of the church, there be restored the hierarchy of ordinary bishops;"* and at the head of [it] he sets a metropolitan, or Archbishop of Westminster.

The nature and extent of the jurisdiction of a vicar-apostolic it is important to understand. On the authority of Cardinal Wiseman,† we learn that a vicar-apostolic is not necessarily a bishop. Generally, however, he receives episcopal consecration, and the title he bears is that of a see in the hands of infidels—in *partibus infidelium*. As he is so situated that the provisions of the canon law cannot be observed, he is guided by special instructions, precedents, and custom. His powers are more extended than those of ordinary bishops, and a con-

* Ibid, p. 776.

† Art. *Catholic Church* in Penny Cyclopædia. This and other articles on the subject, are said in the Preface to the work to have been written by the Cardinal. It is quoted here in preference to any other authority for obvious reasons.

* See translation of papal brief in Baptist Magazine for December, 1850, p. 775.

siderable latitude of action is enjoyed, so that some cases, as dispensation in marriage, usually referred to the holy see, may at once be decided by him. The nomination of the vicar-apostolic is solely with the pope.

In the stead of vicars-apostolic the pope now appoints a number of bishops, not having indeed in each case a jurisdiction extending over so large a space of country, but having an authority of another order, guided by different rules, and of a more defined character. Here are his words: "In the sacred government of clergy and laity, and in all other things appertaining unto the pastoral office, the archbishops and bishops of England will henceforward enjoy all the rights and faculties which the other catholic archbishops and bishops of other nations according to the common ordinances of the sacred canons and apostolic constitutions, use and may use, and are equally bound by the obligations which bind the other archbishops and bishops according to the common discipline of the catholic church."* On this substitution of the canon law for the irregular instructions of the vicariate, the bull lays great stress, and goes on to repeal every existing regulation, whether of ancient or modern formation, and denies to every spiritual privilege or custom of the realm of England any right or obligation. Indeed, so anxiously does his holiness prepare the way for the full introduction and observance of the canonical decrees, that the bull is affirmed to be always valid and in force, "all general or special enactments notwithstanding, whether apostolic, or issued in synodal, provincial, and universal councils." The privileges of all the ancient sees are annulled. It abolishes every limitation wherever and whenever made. The canon law is to have full and unre-

stricted sway. The significance of this sweeping annihilation of the past, in order to give full play to the decretals, will presently appear.

It is altogether a fallacy to suppose that until now the pope has neither claimed nor exercised any authority in this country. Under the system of vicariates, the authority of the pope was direct and immediate. He was, in fact, the sole bishop of England, or of the catholics in England,* and governed them by briefs and regulations made as occasion required, *ex proprio motu*. The code hitherto in use is comparatively of recent date, being a constitution of Benedict XIV. It was issued in 1743. Partly owing to the moderation of the popes of the last century, or to a wise policy that feared to give offence to English statesmen, while seeking the relaxation of the penal laws against catholics, there has been no clashing of the papal with the civil jurisdiction during the vicarial régime. It has invariably been exercised in spiritual matters only. The new arrangement is a limitation, or rather the abandonment of an undefined authority on the pope's part, for the purpose of introducing a well-known code, embracing all the regulations, rights, and laws of the church of Rome. Henceforth papal authority will exercise itself through the provisions of the church's common law, the *Corpus Juris Canonici*, by which the rights and duties of the whole catholic body are settled and defined.

We are not left in doubt as to the reasons that have prompted this change. In the Introduction

* Bishop Ullathorne says in his letter to the Times, Oct. 22, "For ages past the pope has acted not merely as chief pastor, but also as immediate bishop in this country. By establishing the hierarchy, the pope has divested himself of the office of our immediate bishop, and has conferred it on Englishmen instead."

* Pope's Brief Bap. Mag. p. 776.

to his "Appeal," cardinal Wiseman informs us that the constitution of Benedict XIV. had grown obsolete by length of time and the happy change of circumstances. It was adapted to the condition of catholics under the pressure of penal laws; when they enjoyed neither liberty of conscience nor freedom of education; when the religious orders were not allowed, nor a parochial division of the country possible. Some parts of it had been repealed by the late pope, and it had become "rather a clog and embarrassment, than a guide." The church, moreover, had so expanded, as to require a full and explicit code. The vicars-apostolic were in perplexity, their situation difficult. Fixed rules were necessary, and there were none provided. The position, also, of the clergy was uncertain and undefined. Two courses were open. Either another and full constitution must be framed, "or the real and complete code of the church must at once be extended to the catholic church, so far as compatible with its social position." The last alternative is the one adopted; but it renders necessary a hierarchy, and for this reason, that "the canon law is inapplicable under vicars-apostolic," the canon law being the real and complete code of the church of Rome.* The appointment of bishops is therefore required by the code, or as the cardinal puts it, "the necessity for having a code, produced the necessity for the only government which could administer it."† The intimate connexion of the episcopate with the canon law, may further be illustrated by a quotation from the cardinal's article already referred to:—"The powers of bishops, and the manner of exercising their authority are regulated by the canon law; their jurisdiction on every

point is clear and definite, and leaves no room for arbitrary enactments or oppressive measures. Yet it is of such a character as, generally considered, can perfectly control the inferior orders of clergy, and secure them to the discharge of their duty."

Bearing this in mind, it may now be inquired what is the nature of the canon law which is henceforth to form the ecclesiastical code of Romanists in this country. Passing by the origin of the code, which may be found in any book of reference, it will be sufficient to say that it comprises every subject which at any time has been matter of investigation in an ecclesiastical court. It treats of the lives and conduct of the clergy; guides the ecclesiastical judges in their inquisition into criminal matters; fixes the penances to be performed; specifies the offences for which excommunication is to be pronounced, and enacts the penalty of death for heresy. It includes the decrees of every so-called general council, closing with those of Trent. Its main object is to establish the legislative supremacy of the pope, to advance the ecclesiastical above the temporal power, and to assure the perfect independence of the clergy of all civil law and authority. Hence it contains many "rescripts and orders, made to bind all the laity and sovereign princes, as well as their subjects, in such things as concern their civil and temporal estates;"* as with respect to the degrees of consanguinity relating to marriage, the legitimacy of infants born before marriage, their capability of temporal inheritance, the entire exemption of the clergy from the secular power, both in their persons and property, and the right of sovereigns to their thrones. In this code of law are embodied all those extravagant claims of the papacy which history proves

* Appeal to the Reason and Good Feeling of the English People. By Cardinal Wiseman, pp. 3, 4.

† *Ib.* p. 6.

* Gibson's Repertorium Canonicum, p. 130, § 44

popes to have advanced and peoples to have submitted to, claims that have never been withdrawn. The canon law affirms that the pope may depose a sovereign by force of arms, and absolve subjects from their oath of allegiance; that a king deposed by the pope may be slain; that secular princes have no power over the clergy dwelling in their dominions; that the clergy are subject to their own superiors only, and are exempt from the payment of tribute; that kings are bound to serve God by defending the church, and punishing heretics and schismatics even to death; and that the pope may and ought to compel all men to serve God in the manner duty requires of them, that is, after the fashion of the church of Rome.* As a specimen of its decrees the following may be given:—

“We declare, assert, define, and pronounce it to be of necessity to salvation, for every human creature to be subject to the Roman pontiff.” “One sword must be under the other sword, and temporal authority must be subject to spiritual power.” “An oath contrary to the utility of the church is not to be observed.” By the bull *Unigenitus*, a bull received by the whole catholic world, and forming a part of this complete code of ecclesiastical law, it is decreed concerning certain heresies, that whoever shall think, preach, or teach them, “shall be subject to ecclesiastical censures and the other penalties enacted by law against those who commit the like offences.” How these dicta are understood by the canonists may be seen from the following quotations from two eminent defenders of the church of Rome. Bellarmine says: “The spiritual power does not blend itself with temporal affairs, but it suffers all things to proceed as they did before they were united, provided they

are not opposed to any spiritual object, or are not necessary to obtain it. But if any such thing should occur, the spiritual power may and must restrain the temporal power by every mean and expedient which may be considered necessary.” “It may change kingdoms and take them from one to transfer them to another, as a spiritual prince, if it should be necessary for the salvation of souls.” “It is for the pontiff to determine whether the king must be deposed or not.” “The pope may and ought to compel all Christians to serve God in that manner which their station requires of them. But kings are bound to serve God by defending the church and punishing heretics and schismatics. Therefore the pope may and ought to enjoin kings to do this, and if they neglect, to compel them by excommunication and other suitable measures.”

James Gretser affirms: “That secular princes have no power over the clergy who dwell in their dominions, either by divine or human right.” “The clergy should also be obedient to the laws of princes, which they enact with the assent and concurrence of the ecclesiastical magistrate.” “All men who are under the jurisdiction of the king, should know that they will be punished by the king, if they commit a punishable offence. But the clergy do not belong to the king’s jurisdiction.” “What the apostle says of the payment of tribute, relates to those who are subject to the secular power, not to those who are not subject to it. Thus the clergy ought not to pay it, because they are not subject to the civil magistrate.” “It will not be found in any catholic author, that a pope can be deposed by an emperor; but that emperors may be deposed by the pope will be found in many.”*

* See Hallam. *Middle Ages*, vol. ii., chap. vii.

* *Principles of the Jesuits*, pp. 219, 230. Lond. 1829. Cramp’s *Text Book of Popery*, p. 300

Such is the character of the papal claims and the extent of papal jurisdiction, affirmed in the canons, decretals, and bulls, which form the body of canon law. No retractation or disclaimer of these abominable and anarchical sentiments has ever issued from the papal chair. They are still existing in that "full and complete code" which by the present pope's brief is decreed to be the rule of government and ecclesiastical jurisdiction among the Romanists of England, and for which the mild and tolerant constitution of Benedict XIV. is set aside, and every antagonistic law or regulation of former times annulled.

Even any future attempt by queen, or parliament, or church, to set aside the canon law, as the law of the English catholic church, is provided for — "Moreover," says the brief, "we decree, that if, in any other manner, any other attempt shall be made by any person, or by any authority, knowingly or ignorantly, to set aside these enactments, such attempts shall be null and void."

That the monstrous voracity of power displayed by occupants of the papal chair should have met with great and often violent resistance in past ages was inevitable. No constitution was safe, no throne secure, in the presence of the unscrupulous agents of the papacy. Our own national history presents abundant examples of the struggles of our catholic ancestors to reduce the privileges of the clergy within narrower bounds, to limit the papal prerogative, and to obstruct its extravagant exercise. Many of the canons were utterly rejected and set at nought in every country in Europe, and in all of them have existed regulations determining the extent and subjects of clerical jurisdiction. Indeed, widely different opinions, respecting the power of the pope exist in the Romish church itself.

By some his power is said to be of divine right and universal in its exercise, every spiritual and temporal authority being subject to him. By others the pope's direct power is denied, and he is regarded as having only an indirect power in temporal matters, the deposing power being capable of exercise only for the good of souls. A third party affirms that neither the pope nor the church has any power, direct or indirect, in the temporal affairs of kingdoms or states. Yet the doctrine of the Council of Trent seems sufficiently precise and clear. It is to the effect, that the "catholic church recognizes in the person of the pope the most exalted degree of dignity, and the full amplitude of jurisdiction; a dignity and jurisdiction not based on synodal or other human constitutions, but emanating from no less an authority than God himself." * However this may be understood, certain it is that catholic sovereigns and states have in every age resisted the pretensions of the pope, and have interfered both in the choice of bishops and the jurisdiction exercised by them according to the canon law. In 1682 the Gallican clergy published a disclaimer of the pope's temporal authority, and it was confirmed by several foreign universities. By the laws of Austria no papal edicts or rescripts have any force till they are approved by the emperor. Even the clergy can have no intercourse with Rome without consulting the imperial pleasure.† Still further, almost all the obnoxious claims of the papacy were at one time or other disclaimed by the Romanists of England and Ireland, in the course of the discussions preceding the passing of the Emancipation Act. The declaration of the Irish hierarchy very explicitly ab-

* Cramp, p. 297.

† Conder's View of all Religions, p. 150.

juries and renounces all other allegiance than that they owe to the crown; they abjure the opinion that excommunicated princes may be deposed and murdered, or that any one can be absolved from their oath of allegiance by the pope. They also express their belief that neither the pope, nor any other foreign prince, has or ought to have any temporal or civil jurisdiction, directly or indirectly, in the British isles. The following extract from the "Book of the Roman Catholic Church,"* written by the late Charles Butler, will set the whole matter fairly before us. Speaking of the oath of allegiance imposed by James I. he says, "Since transalpine divines carried their opinions in favour of the papal power so high, as to maintain, that the pope possessed, by divine right, and directly, supreme power, both in temporal and spiritual concerns: others lowered this pretension considerably, by maintaining that the pope, by divine right, possessed directly no temporal power; but that when the great good of any state or any individual required it, he might exercise temporal power, or cause it to be exercised over that state or individual. This gave him, *indirectly*, temporal power in spiritual concerns. At this time, when James proposed his oath of allegiance, this opinion was maintained by many respectable Roman catholics, and some, who disbelieved it, thought the authority of these so great, as to make it unsafe to disclaim it upon oath, or with any harsh expressions. The opinion is now abandoned in every part of the world, except the precinct within the walls of the Vatican: the English, Irish, and Scottish Roman catholics have solemnly disclaimed it by their oaths."

The exception is remarkable. The

universal disclaimer affirmed by our author, is wanting in just that one feature which would render it satisfactory and complete. The papacy has never withdrawn its pretensions. They merely await, as they have ever done, the favourable moment to start into vigorous action. That they are not dormant is evident from what is now passing in Ireland respecting the Queen's colleges, and in Sardinia, with reference to the claims of the clergy to be exempt from the secular tribunals. In both cases, the pope is boldly exercising his assumed right of interference in temporal affairs. Ample proof too abounds in the brief before us that not one pretension is laid aside. The canon law in all its entirety, with its extravagances and blasphemous assumptions unrecalled, is given as the law of the English catholic church. However sincere may have been the renunciation of ultra-montane opinions by the English and Irish catholics in 1791 and 1828 the present brief renders it nugatory. If the assurances of good faith then given were honestly meant, and felt to be binding on the consciences of those who gave them, this brief destroys both their validity and their obligation. Every disclaimer is quietly ignored and set aside. Every synodal act of our forefathers is repealed. Every law which restrained the operation of these canons is annulled. All that catholic sovereigns have done to curtail the privileges of the clergy is blotted out. Papal constitutions, and briefs of earlier date, share the same fate. On his "well-beloved children of the catholic clergy and laity" in England, the good Pius IX. fixes the intolerable yoke of spurious decretals and papal bulls. For the "well-being and growth of the catholic religion throughout the realm of England," the supreme pontiff decrees this "restoration of the ordinary hierarchy of bishops, and the

* Butler's Book of the Roman Catholic Church, pp. 286, 351.

observation of the church's common law." For thus runs the edict: "Whatever regulations, either in the ancient system of the Anglican churches, or in the subsequent missionary state, may have been in force either by special constitutions or privileges, or peculiar customs, will now henceforth carry no right nor obligation: and in order that no doubt may remain on this point, we, by the plenitude of our apostolic authority, repeal and abrogate all power whatsoever of imposing obligation, or conferring right in those peculiar constitutions and privileges of whatever kind they may be, and in all customs, by whomsoever, or at whatever more ancient or immemorial time brought in. Hence, it will be for the future solely competent for the archbishops and bishops of England to distinguish what things belong to the executions at the common ecclesiastical law, and what, according to the common discipline of the church, is entrusted to the authority of the bishops." In carrying out his behests, the pope promises to back the new hierarchy to the utmost of his power. He forbids and annuls by anticipation everything whatsoever, and by whomsoever framed, that may contravene his enactments. Neither the opinions of private doctors, the decisions of a synod, nor acts of parliament, can avail against the binding power of the canon law established by this brief.

The declaration of Lord Beaumont, an eminent catholic peer, and approved by the Duke of Norfolk, the head of the catholic nobility of England, is therefore a legitimate conclusion. *Allegiance to the pope's canon law is incompatible with allegiance to his sovereign.** If he, or any other catho-

lic, obey the requirements of the canon law, he is brought at once into collision with the laws of the land: if he strive to maintain his obedience to his country's laws, then is he an unfaithful subject of the pope. And this antagonism of duties is the result not of his attachment to the catholic faith as a system of religious principles or truths, but because the pope strives under the guise of a spiritual authority to control the secular power. Under the pretence of religion, he subordinates the temporal to the spiritual.

The effect of this measure on the Roman catholic body of this country is of the first moment. It is not indeed forced upon our Romanist fellow subjects by the coercive power of the sword; but is none the less obligatory, being enforced by the stronger power of conscience. In conscience the Romanist is bound to be obedient to the law of his church. The appeal of the priest, by the circumstances of the case, can only be to the conscience; but that appeal is enforced by tremendous sanctions—sanctions that far transcend in awfulness and terror the penalties of mere human law. It cannot be a matter of indifference that a code of law thus enforced should be introduced into this country, set in operation by a band of ardent supporters, containing regulations and claims of rights which contravene the statute law of the realm. So far as these adverse regulations and rights are urged by the priesthood upon their flocks and obeyed by them, so far must the Roman catholic subjects of the queen be rebels against her authority. Their civil rights are in jeopardy, being held at the mercy of their priests; while at the same time the paramount authority of the state in civil affairs is injured by the presence of an antagonistic power that may at any moment be set in motion at the caprice or pleasure of

* The Duke of Norfolk's words are:—"I should think that many must feel, as we do, that ultramontane opinions are totally incompatible with allegiance to our sovereign, and with our constitution."

its executive, who possess an almost unlimited control over the consciences of those who recognize their rule. It may be that Romanists themselves will not submit to this domineering power. Indications are not wanting that the measure is displeasing to many among them. The ultra-montane party, from which it proceeds, have opponents in the highest ranks of catholics, an opposition that may constrain moderation in the use of the extravagant assumptions and demands of the canon law. Still there it is, the law of the Romish church in this country, unless by legislation the queen and her advisers shall prohibit its introduction and use.

With regard to the general effect of this measure on the country at large, it is evident that the canon law can have no power over those who deny the pope's authority. It has not the force of law, for it is without the power of enforcing its commands. Its sting is sheathed, and must remain harmless, so long as the state or the legislature withholds from it a coercive authority. But should a time ever come when the laws of the land shall give force to the claims and exemptions of the canon law, then will our religious and civil liberties have passed away, and the domination of the papacy be the signal for the recurrence of those crimes that have marked its history for more than a thousand years.

It becomes therefore a question worthy of the gravest consideration, but one on which we do not feel at present competent to decide, WHETHER IT IS NOT WITHIN THE LEGITIMATE ACTION OF THE LEGISLATURE TO PROHIBIT THE USE OF THE CANON LAW IN THIS COUNTRY, BY ANY OF HER MAJESTY'S SUBJECTS. Such an Act would interfere with no article of faith, with no portion of the dogmatic system of Rome. Its moral and spiritual power

would remain intact, and its religious worship unaltered. Such a prohibitory law would impose no test and leave the conscience of Romanists unfettered. For the reception of the canon law is regarded among Romanists themselves not as matter of faith but of discipline.

It is freely granted that this measure of the pope, with all its vaunting and talk of government in this realm of England, sets aside no one civil enactment. Not one single act of parliament becomes less binding on the persons and properties of the queen's lieges. The courts of law retain all their privileges, and can set in motion the entire machinery of punishment or repression as before. Our laws, for all that the supreme pontiff has done, remain unchanged; and are more supreme than he over every inhabitant of the land. While these abide unaltered, our civil and religious liberties are safe, and the danger of their overthrow is probably remote.

But this we do anticipate and fear, that a constant struggle will have to be maintained in order to preserve our liberties intact against the subtle or more open assaults of the papal foe. Slowly, by degrees, or if the occasion is encouraging, by a bold front, our statesmen may be induced from motives of political expediency, or the exigency of party politics, to grant privileges which will pave the way for further advancement and ultimate supremacy. It must be remembered that this measure of the pope is obtained by Jesuit influence, by the party in the Roman church that has always produced the most strenuous advocates and apologists of ultra-montane views; that the man at the head of the new hierarchy is himself a Jesuit and ultra-montanist; that by his oath and rank as a prince and bishop of the church he is bound to promote the papal influence and to advocate the most extrava-

gant claims "so far as compatible with the social position" of the catholic church in England; that for the most part the clergy and monkish orders now in this country are Jesuits or of affiliated societies; that in the Irish hierarchy the moderate party is in a minority, the recent appointments being of the ultra-montane class, who have at once proclaimed their hostility to education, and by a papal rescript have endeavoured to set aside an act of the British legislature; that English statesmen have for some time evinced a disposition to take the Roman catholic priests into the pay of the state; that they have in various parts of the world shown every inclination to foster popery by grants of money and by a recognition of prelatic rank; that this same ultra-montanist party are the active supporters of the reaction in every continental state; that they are the allies of despotism throughout the world:—we have only to consider these facts to be convinced that a contest is at hand, a struggle involving in its results all that we as Englishmen and Christians hold dear.

If, then, it be asked, what are we as dissenters and baptists to do? the answer seems obvious. In the first place, by the preaching of the truth as it is in Jesus, by the full and free proclamation of "the righteousness of God for the forgiveness of sins that are past," to meet the false dogmas, perverted Christianity, and the idolatry of Rome. It is for us earnestly to strive to lead the minds of the poor and ignorant, the masses of people most exposed to Jesuit intrigue and religious delusion, to a clear perception of the way of salvation by faith in Christ alone.

In the second place, there must be a most vigilant watch kept on the government and legislature, lest a single landmark of our liberties be removed. Let the great truth be often urged on their attention, that the laws of the land should know no sect, no party of religionists whatever; but hold an even balance to all. While justice demands liberty for every man to worship God without let or hindrance as his conscience shall approve, liberty demands the equal exercise of justice in protecting all and favouring none.

EXAMINATION OF BARNES'S NOTES ON TEXTS RELATING TO BAPTISM.

NO. I. MATTHEW III. 1.

The first Note relating to baptism in Mr. Barnes's Commentary is as follows:—

"*John the Baptist.* Or *John the baptizer*—so called from his principal office, that of baptizing. Baptism, or the application of water, was a rite well known to the Jews, and practised when they admitted proselytes to their religion from heathenism.—*Lightfoot.*"

It is worthy of remark that the first

ray of light which Mr. Barnes offers on the subject of baptism is derived from earth—not from heaven. For whatever degree of assistance it may yield, we are not indebted to either the Old Testament or the New. Jewish proselyte baptism is not mentioned in our rule of faith and practice. It is neither enjoined in the ordinances given by Moses, nor described in the writings of the prophets, nor adverted to in direct terms by Christ or his apostles.

Now, we do not assert that the records of secular history can afford no aid to an interpreter of the sacred pages; but we do say that if we allow them to modify in any degree the impressions which the words of scripture alone would produce, we should take great care to ascertain that the facts which influence our judgment are truly facts, and that they really yield those inferences which we draw from them. When like Paul, we reason out of the scriptures, we are sure that our premises are correct, whatever may be the case with our conclusions; but when we reason out of uninspired writings, we ought to look well to the premises. Is it fact then, that at the time to which the text refers, baptism was, "a rite well known to the Jews, and practised when they admitted proselytes to their religion from heathenism?" It is an inquiry of some importance, for it is rare now to see a vindication of the common practice in which Jewish proselyte baptism is not mentioned as furnishing presumptive evidence in favour of the affusion of babes. It is usually assumed as a fact that before the days of John an act called baptism was practised by his countrymen. Let us ask then, Does satisfactory evidence exist that this assumption is well founded?

There is nothing in the text itself that indicates this. "In those days came John the baptist," or as Mr. Barnes says, "John the baptizer." To call a man *the baptizer* can scarcely be thought to imply that others were baptizers also; it might more naturally be regarded as an indication that to be a baptizer was a peculiarity distinguishing him from others. At all events it does not suggest the thought that other men had been baptizers. If others, after his example, were baptizers subsequently, it was notwithstanding correct to speak of him at his first appearance as *the baptizer*; but, it would have been

more natural to call him *a baptizer*, if the rite had been performed by his countrymen previously. We do not perceive therefore that there is anything strained in the observations of Gill on the passage:—"From his being the first administrator of the ordinance of baptism, he is called John the baptist; and this was a well known title and character of him. Josephus calls him John, who is surnamed, ὁ βαπτιστής, *the baptist*;" and Ben Gorion having spoken of him, says, 'This is that John who עשה טבילה made, instituted, or practised baptism;' and which, by the way, shows that this was not in use among the Jews before, but that John was the first practiser this way."

The authority on which Mr. Barnes rests is that of Dr. John Lightfoot, a prominent member of the Assembly of Divines which met at Westminster in 1643, a zealous advocate for the presbyterian form of church government then, though after the restoration he conformed. He was a strenuous opponent of our views of baptism, and in his "Harmony, Chronicle, and Order of the New Testament," published in 1655, he maintained that baptism had been in long and common use among the Jews "many generations before John the baptist came, they using this for admission of proselytes into the church, and baptizing men, women, and children, for that end." He adduces rabbinical testimonies, and then adds, "Hence a ready answer may be given why there is so little mention of baptizing infants in the New Testament, that there is neither plain precept nor example for it as some ordinarily plead. The reason is because there needed no such mention, baptizing of infants having been as ordinarily used in the church of the Jews as ever it hath been in the Christian church."

But whence did Lightfoot derive his information? What testimonies did he

adduce? Did the rabbies whose allegations he cites live before John the baptist and the evangelists? Did they live so soon after them as to have personal knowledge of the facts? Did they write before the destruction of Jerusalem? Did they record their evidence in the age which immediately succeeded the breaking up of the Jewish state? Did they flourish in the second century? or even in the third century? If not, their testimony is but tradition—unauthenticated tradition—which is no more to be relied on than monkish tradition of the same date which all protestants reject as unworthy of credit. Lightfoot quotes Maimonides, a Spanish rabbi of the twelfth century, and the Talmuds, whence Maimonides also derived his information. Of these Talmuds Lightfoot himself says, "The almost unconquerable difficulty of the style, the frightful roughness of the language, and the amazing emptiness and sophistry of the matters handled, do torture, vex, and tire him that reads them. They do everywhere abound with trifles in that manner as though they had no mind to be read; with obscurities and difficulties* as though they had no mind to be understood; so that the reader hath need of patience all along, to enable him to bear both trifling in sense, and roughness in expression." But when were these extraordinary productions brought forth? The Gemaras—the portions of them from which Lightfoot's quotations are taken—are generally ascribed to the *fifth* century. After a longer term had elapsed from the death of John than England has passed under the five sovereigns of the house of Tudor, the six Stuarts, and the six successive chiefs of the house of Brunswick,—when the temple worship had been totally abolished more than three hundred years,—when a new city had been built which no Jew was permitted to enter

where Jerusalem once stood,—when the people had been scattered throughout all nations and their mother tongue was forgotten,—then certain rabbies, confessing that the sacred books of their ancestors were no longer applicable to their existing state, brought into one mass a heterogeneous compound of reminiscences and fictions; comprising atrocious calumnies against our Lord, absurd interpretations of scripture, and ludicrous monstrosities of every imaginable kind. Thence it is that modern writers derive their information respecting Jewish proselyte baptism!

Dr. Gill, whose profound acquaintance with Hebrew literature is acknowledged by all scholars—the man who was employed by Dr. Kennicott to collate the Mishna and Gemara in search of various readings of the Old Testament text—investigated this subject thoroughly, and published the result in a Dissertation concerning the Baptism of Jewish Proselytes, appended to his Body of Divinity. He observes that in the apocryphal books there is sometimes mention made of proselytes to the Jewish religion, "yet not a syllable of any such rite or custom as of baptism or dipping at the administration of them." Nor, he says, is there "the least trace or hint of this custom in any rabbinical books, said by the Jews to be written a little before or after" the times of the apostles; "such as the books of Bahir, Zohar, the Targums of Onkelos and the Pentateuch, and of Jonathan Ben Uzziel on the prophets." Nothing of the kind could he discover in the writings of Philo the Jew who lived in the first century, or of Josephus the historian, himself a priest, though he speaks of gentiles coming over to their religion and being circumcised. "Nor is there any mention," he says, "of such a custom in the Jews' Mishna or Book of Traditions, which is a collection of all the traditions among

the Jews, which had been handed down from age to age, and were collected together from all parts, and written in a book of this name in order to be preserved. This was written by R. Judah Hakkadosh, in the middle of the second century, A.D. 150, or as others, in the beginning of the third century, reckoning the date of it one hundred and fifty years from the destruction of the temple, which brings it to the year 220, and here, if anywhere, one might expect to meet this rite or custom; but no mention is made of it." Having gone into the subject at great length, this enthusiastic student of Jewish literature observes, "After all, it is amazing that Christian baptism should be founded on a tradition of which there is no evidence but from the rabbins, and that very intricate, perplexed, and contradictory, and not as in being in the times referred to; upon a tradition of a set of men blinded and besotted, and enemies to Christianity, its doc-

trines and ordinances; and who, at other times, are reckoned by these very men who so warmly urged this custom of theirs, the most stupid, and sottish, and despicable of all men upon the face of the earth."

Dr. John Owen, a decided pædobaptist, and one who lived before Gill and was contemporary with Lightfoot, held the same opinion. He thought, naturally enough, that John having introduced the practice, and being accounted a prophet by all men, it was imitated in after times by some of the rabbies. Other learned pædobaptists have candidly recognized the insufficiency of the evidence adduced to show that any such custom had existed before the appearance of our Lord's forerunner, among whom are Lardner, Doddridge, Moses Stuart, De Wette, and Jacobi. We are sorry that Mr. Barnes has not enabled us to add his name to this honourable list.

SPECIFIC SUPPLICATIONS.

I SUPPOSE there are few Christians to whom it does not occur sometimes, as a matter of serious concern, that many important topics of prayer have been forgotten or neglected in their daily worship. This neglect in some cases is more than a dereliction of duty. It is often the violation of a promise. In how many instances, when taking leave of missionary brethren, or when entering upon concerted efforts of Christian activity, or in response to the solicitations of pious friends, or on other occasions, have we become tacitly or avowedly *pledged* to earnest and continual supplications. Happy are they, if indeed there be any such, who upon reflection can feel that they have been faithful to all these engagements. Allow

me to suggest to your readers that important help may be derived in this matter from *method*; and to illustrate my meaning, I subjoin a copy of a plan for the week, which has been useful and interesting to myself, not, however, presuming that it will be found, without great improvement, worthy of adoption by others.

Monday morning. — Christendom. Life for the dead. Love amongst the living. Unity and its manifestation.

Monday evening. — The church to which I belong. Its members in classes. The workers; the backsliders; the sufferers; the poor; the aged; the young, that they may be kept from the evil that is in the world. Members in

particular desiring or needing to be remembered as their cases become known to me.

Tuesday morning.—The ingathering of God's ancient people that they may be saved.

Tuesday evening.—The congregation as husbands and wives; parents and children; masters and servants; the careless; the waverers; the anxious; the unconverted children of pious parents.

Wednesday morning.—Foreign missions, missionaries, their families; churches; schools. The deputation; secretaries; committees. That the Lord of the harvest would send forth more labourers.

Wednesday evening.—Friends abroad; returned missionaries; widows and children of deceased missionaries.

Thursday morning.—Home, city, and town; missions. Itinerating ministers. Churches, pastors, and deacons. Our country, queen, and governors.

Thursday evening.—Relations individually and friends at home.

Friday morning.—Ireland.

Friday evening.—Colonies and dependencies. Sailors, and those "that go down to the sea in ships."

Saturday morning.—Colleges, tutors

and students. Preservation from worldliness. A higher standard of consecration and devotedness. Students going out to preach.

Saturday evening.—The pastor, that he may have the preparation of the heart and the answer of the tongue. That he may be raised above the disturbing influence of passing events and circumstances, and strengthened by God's Spirit with might in the inner man, may have joy and success in his work.

I need scarcely add that it is not intended that the concerns of personal religion should be slighted or encroached upon by the suggested topics, or that these should be restricted to the specified times. Many of them will with more frequency arise upon the heart. The design is not to prevent redundancy, but to cure defect and to secure for important objects of prayer at least once in the week a special and emphatic regard. Such a plan will not be new to the readers of Christian biography, but it may be of service to recur to it in times so urgently requiring the exercise of faith and prayer.

W. L. S.

A WORD FOR THE TIMES.

"DEEP calleth unto deep." The din of agitation is around us. The even tenor of our way is impeded. Society is stirred and restless. We stand upon a battle field, and warmer and yet more warm waxes the strife of tongues and the conflict of opinion. Protestantism again confronts popery. The memory of bygone days is revived. The feelings of past years are re-awakened. And sudden, and bold, and stealthy, as was the attack on the one side,—open, and earnest, and vehement, is the gathering

on the other. "To your tents, O Israel," is the rallying cry, and God's host is mustering strong.

One denomination, however, takes no part in this exciting scene. Leaving individual action to its individual members, it institutes no combined movement, it gives forth no official utterance. It has all along proclaimed that to diffuse truth is the way to combat error, and on this it appears still disposed to rest. Looking out, as from some calm sanctuary, on the field of

contention, but neither enlisting in the ranks, nor aiding in the onslaught.

We need scarcely say, that it is our own body to which we thus allude. Strange is its isolation in the sight of the brotherhood, but enough—if it be approved to its conscience and to Christ. On the merits of its policy, not adopted doubtless without due consideration, we do not touch. Our object is, to urge upon our fellow members the increased and most solemn responsibility, the position we have assumed entails.

Ere the commencement of this struggle, events had conspired, tending to fix on us more directly the public gaze. While from another communion some were continually passing into that church whose arrogant assumption has roused the indignation of our land, others, lofty in character and fair in name, were casting in their lot with us, starting from the same point yet landing in a fellowship widely different. And now our conduct will be all the more closely scrutinized in reference to the principle on which we profess to act. Our fidelity to Christ; our concern for his cause; our avowed opposition to priestly claims and formal worship; our boasted attachment to primitive simplicity in truth and practice,—will be tested by our zeal in proclaiming the doctrines of the cross, in meeting the preachers of error, by holding forth right fervently and faithfully the word of life; and in asserting, in holy antagonism to all other claimants of spiritual homage and authority,—whether fresh from the shrines of Rome or the halls of Oxford,—the headship of our exalted Redeemer, “God over all blessed for evermore.” If then we shun the turbulent waters of religious controversy, should we not strive to be found *in labours more abundant* for diffusing the gentler streams of divine and benignant grace? If our voice be not uplifted in

earnest protest, ought it not to be raised in renewed and prayerful persuasion, the great truths of the glorious gospel being its burden and its theme? Otherwise may our brethren be excused, should they draw the sorrowful conclusion, that love of ease, or some low and worldly motive, rather than the power of principle, restrains us from blending our energies with theirs.

Baptists of Britain! are your efforts for the spread of vital godliness at all adequate to the exigencies of the times, to the intensity of the present crisis? Are ye worthy to wear your fathers’ mantle? Are ye willing to tread in your fathers’ steps? If puritan storms again should threaten us, have ye puritan faith, and love, and zeal, wherewith to rise superior to their wrath? And while the way still is open, and our Master’s voice commands us to “work while it is called to-day,” are ye putting forth the powers you have once and again solemnly devoted to the service of your Lord?

Two of our societies seem to have an especial claim on your sympathy at this time—our Home and Irish Missions. The former, covering England with gospel light, if at this eventful period well sustained and freely succoured, may be made “mighty through God to the pulling down of strongholds.” And the latter, long and anxiously toiling, “even where Satan’s seat is,” may be revived from its low estate, and renewed in that living energy, for the want of which, deep care is burdening many a heart, and well nigh determining all onward effort.

Brethren, think on the point thus briefly suggested, and delay not to carry out your convictions to the full. Faithfulness to ourselves and to our cause demands prompt and special action. May the Spirit of God incline us to it!

REVIEWS.

An Appeal to the Reason and Good Feeling of the English People on the subject of the Catholic Hierarchy. By CARDINAL WISEMAN. London: Thomas Richardson and Son. 8vo., pp. 32.

It is due to the author of this pamphlet that his appeal should be heard. He has come to this country on an important mission. He has been received with a degree of displeasure which probably he did not anticipate. He declares that his errand is misunderstood, and he requests a candid hearing. It is due at the same time to the community at large that his pleas should be examined with care by those who are expected in virtue of their office to assist the public in forming a correct judgment, lest the masses who are busily engaged in commerce or manual labour should be beguiled by plausible but hollow addresses. Our acquaintance with some of Dr. Wiseman's previous writings leads us too to regard him as an author whose publications should be read in the most wakeful state of mind. He is an able tactician. He weighs his words, and they should therefore be weighed by his readers. It is often necessary to notice what he refrains from saying, as well as what he actually advances. We have accordingly read the pamphlet repeatedly, and we shall endeavour to make a fair report.

There is much in it indeed that it is not necessary for us to touch. It is not our business to defend or to impugn the consistency of statesmen, the claims of the protestant hierarchy, or the efficiency of the established clergy. Passages that seem to be introduced rather for the sake of rhetorical effect

than because of their pertinence to the grave business in hand, we may properly pass over. The principal questions which the document would raise in the mind of an intelligent reader, not very conversant with Romish theology but willing to do justice to all, are these three:—Are the new arrangements of any practical importance to the protestant part of the community? Are they necessary to facilitate the right working of the Roman Catholic system among its professors? Were they virtually allowed by the Catholic Relief Act, which after long continued discussions was passed in 1829? To any such reader it would appear we think, that the chief purpose of the writer is to elicit affirmative answers to these three inquiries.

With regard to the first question, there certainly are parts of the pamphlet that appear at first sight to be intended to produce an impression that the present measure of the court of Rome is one that affects Roman catholics exclusively. Such we know has been the interpretation put upon the language by some men not usually deficient in sagacity. The cardinal says (page 4), "Such was the main and solid ground on which the hierarchy was humbly solicited by catholics from the holy see. It was one that referred to their own internal organization exclusively." He says, page 22, "No one doubts that the bishops so appointed are Roman catholic bishops, to rule over Roman catholic flocks." He says further on in the same page, "It will be said that no limitation of jurisdiction is made in the papal document, no restriction of its exercise to

"catholics; and hence Lord John Russell and others conclude that there is in this brief 'a pretension to 'supremacy over the realm of England, and a claim to sole and undivided sway.' Each of these sentences is adapted to produce an impression on the reader's mind that none but Roman catholics will be subject to the jurisdiction of these bishops; and yet in none of them is this said; nor does the cardinal say this anywhere. The first of these sentences relates to the motives for soliciting the appointment of a hierarchy; quite a distinct question from the effect of its establishment. The second declares that these bishops are to rule their Roman catholic flocks—a fact which indeed "no one doubts," however much he may doubt that this is the most comprehensive description that could be given of their jurisdiction. The third alleges that it will be said that the papal document does not restrict the jurisdiction of these bishops to catholics; and undoubtedly it has been said. But its being said does not prove that it is not true. What does the cardinal say in reply? Does he say, that this is a mistake? Does he say that their jurisdiction is limited to catholics? He says nothing of the kind. He knows that it would be quite contrary to papal practice and principles to assign any such limitation to trusty agents. The cardinal's words are these: they immediately follow those which we have already quoted:—"Every official document has its proper forms; and had those who blame the tenor of this, taken any pains to examine those of papal documents, they would have found nothing new or unusual in this. Whether the pope appoints a person vicar-apostolic, or bishop in ordinary, in either case he assigns him a territorial ecclesiastical jurisdiction, and gives

him no personal limitations. This is the practice of every church which believes in its own truth and in its duty of conversion. What has been done in this brief, has been done in every one ever issued, whether to create a hierarchy or to appoint a bishop," p. 22. Now this is anything rather than a contradiction of the statement he is professing to meet. It is an admission that "no limitation of jurisdiction is made in the papal document, no restriction of its exercise to catholics." It is an admission that "a territorial ecclesiastical jurisdiction" is designed. It is an admission that the limitation of a bishop's jurisdiction to the professed catholics of his diocese would be a departure from the principles and practice of the Roman catholic church. "What has been done in this brief, has been done in every one ever issued, whether to create a hierarchy or to appoint a bishop." The reason is that the church "believes in its own truth, and in its duty of conversion." But what would its believing in the duty of conversion have to do with the matter, if the appointments in question had reference only to Roman catholics?

Dr. Wiseman has not asserted, and we are persuaded he will take care in future not to assert, in direct terms, that a catholic bishop has no jurisdiction over heretics residing in his diocese. The theory of his church is that Christ gave his whole flock in charge to Peter—the sickly sheep as well as the healthy—that Peter transmitted his authority to his successors, and that they have appointed bishops to govern its various parts. "Every catholic pastor," says the late Dr. Milner, vicar-apostolic of the Midland district, "is authorized and enabled to address his flock as follows:—The word of God which I announce to you, and the holy sacraments which

"I dispense to you, I am qualified to announce and dispense by such a catholic bishop who was consecrated by such another catholic bishop, and so on, in a series, which reaches to the apostles themselves: and I am authorized to preach and minister to you, by such a prelate, who received authority, for this purpose, from the successor of St. Peter in the apostolic see of Rome."* "Peter first sat in the chair of Antioch," says Dr. Wiseman, "and that chair has ever retained its dominion over a large portion of the east. In like manner, therefore, if to the see of Rome, he brought not merely the patriarchate of the west, but the primacy over the whole world, this accidental jurisdiction became inherent in the see, and heritable by entail to his successors.† . . . All antiquity supports us in the belief that our blessed Saviour gave to Peter a headship and primacy over his church, and that it was continued through the following ages, in the persons of his successors, the bishops of Rome. We find these exercising acts of decided authority over the highest dignitaries of the eastern church; we see them acknowledged as supreme, by the most learned fathers; we have recorded, in strong terms, the deference and submission even of general councils to their decisions and decrees.‡ . . . The result was, that Christ did institute a governed society, or body, compactly and completely formed, which has within itself unity; and composed of all the constitutive elements of a social body, possesses within itself authority and power, and persons ap-

pointed for the exercise thereof. We found it, too, empowered and commissioned to collect under its sway, the entire human race."* "So," says the catechism of the Council of Trent, "even the wicked are within the church; from which" (that is what had been said before) "it follows that there are only three sorts of men who are excluded from it—the heathen, the heretics and schismatics, and lastly the excommunicated. The heathen, because they were never in the church, nor did ever know it, or were made partakers of any sacrament in the society of the Christian people: the heretics, however, and the schismatics, though they indeed do not belong in any other way to the church, than deserters belong to an army from which they ran away, still it is not to be denied that they are in the power of the church, so that they may be by her called to judgment, punished, and condemned by anathema." Non negandum tamen, quin in ecclesiæ potestate sint, ut qui ab ea in iudicium vocentur, puniantur, et anathemate damnentur."†

But it may be asked, Can this apply to us who have never recognized any connexion with the church of Rome? We reply it does, if you have been baptized in any way, by any person, at any time. With an apparent liberality, which surprises till its object becomes apparent, the church of Rome recognizes anything as baptism which was intended to be baptism by the administrator, let him be whom he may, so far as to bring the recipient within its boundary. The creed in most common use among Romanists is that issued by the authority of Pius IV. and common-

* End of Religious Controversy. Fifth Edition, p. 280.

† Lectures on the Principal Doctrines and Practices of the Catholic Church. Vol. I., p. 279.

‡ Ibid. p. 286.

* Ibid. p. 301.

† Catechism of the Council of Trent. Rome, 1761, p. 84, in White's Letter to Charles Butler, Esq. 1826, p. 8.

ly called Pope Pius's Creed. Every convert to popery has to repeat it publicly and testify his assent to it without restriction or qualification. One article of that creed is as follows:—"I also profess and undoubtedly receive all other things delivered, defined, and declared by the sacred canons, and general councils, and particularly by the holy Council of Trent; and likewise I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematized by the church." Now then let us hear what this unquestionable authority, the Council of Trent, says upon the point in hand.

"4. Whoever shall affirm that baptism, when administered by heretics in the name of the Father and of the Son and of the Holy Ghost, with the intention to do what the church does, is not true baptism: let him be accursed." Explaining this language, Cardinal Bellarmine says, "By the church is not meant the Roman church, but the true church as understood by the administrator."

"7. Whoever shall affirm that the baptized are by their baptism brought under the obligation to faith only, and not to the observance of the whole law of Christ: let him be accursed."

"8. Whoever shall affirm that the baptized are free from all the precepts of holy church, either written or delivered by tradition, so that they are not obliged to observe them, unless they will submit to them of their own accord: let him be accursed."

"13. Whoever shall affirm that children are not to be reckoned among the faithful by the reception of baptism, because they do not actually believe; and therefore that they are to be rebaptized when they come to

years of discretion; or that since they cannot personally believe, it is better to omit their baptism than that they should be baptized only in the faith of the church: let him be accursed."

"14. Whoever shall affirm that when these baptized children grow up, they are to be asked whether they will confirm the promises made by their godfathers in their name at their baptism; and that if they say they will not, they are to be left to their own choice, and not to be compelled in the meantime to lead a Christian life by any other punishment than exclusion from the eucharist and the other sacraments until they repent: let him be accursed."*

It is now easy to see why Cardinal Wiseman has refrained from affirming explicitly that English protestants will not be subject to the newly appointed Romish bishops. He has said in print, "If you admit the authority of the church to define articles of faith in the first council, can you refuse it to the second or the third? and thus the catholics may go on from one to another, till the Council of Trent, which, having been convoked in an exactly similar way with the others, can on no just or consistent reason be condemned or rejected."† He has also declared that, "The moment any catholic doubts, not alone the principle of his faith, but any one of those doctrines which are thereon based—the moment he allows himself to call in question any of the dogmas which the catholic church teaches as having been handed down within her—that moment the church conceives him to have virtually abandoned all

* See Cramp's Text Book of Popery, in which these decrees are given both in English and in the original Latin.

† Lectures, Vol. I., p. 163.

"connexion with her. For she exacts such implicit obedience, that if any member, however valuable, however he may have devoted his early talents to the illustration of her doctrines, fall away from his belief in any one point, he is cut off without reserve: and we have in our own times, seen striking and awful instances of this fact."* It was out of the cardinal's power therefore to make that assertion which would have done more than any other, if made unequivocally, to tranquillize the public. How he reconciles it with uprightness to make use of language so likely to produce the impression on the mind of an English reader, we know not. If we could think of any justification of the course he has pursued we would mention it.

But it is time to turn to the reasons which the cardinal assigns for the papal measure. He tells us that "government by bishops in the catholic church may be of two kinds. First, the regular, ordinary, proper, and perfect form of episcopal government consists of a local hierarchy, that is, a body of bishops having their sees in the country, with an archbishop similarly holding his see. Such is the episcopacy where constituted in its ordinary form. Secondly, where this proper form is not attainable, a temporary and less perfect mode of providing bishops for a country is adopted. The pope names bishops to ancient sees situated in now infidel countries, as Turkey or Barbary, and gives them jurisdiction in the country to be provided for, as his own immediate vicars. Hence such bishops are called *vicars-apostolic*," p. 14.

Vicars-apostolic have been the spiritual governors of the Roman catholics in England above two hundred years; but three years ago they met and de-

puted two of their number, Dr. Wiseman being one, to convey a petition to Rome for the establishment of a regular hierarchy. In arguing with certain protestant opponents, the author of this pamphlet says, "Give us the little odds of a title, which bestows no power, rank, wealth, or influence," p. 18; but in executing his commission to the head of his church, he treated the change as a matter of substantial importance. The ground of the pleading was the absolute necessity of the hierarchy for domestic organization and good government," p. 5. "The necessity for having a code, produced the necessity for the only government which could administer it," p. 6. "The canon law is inapplicable under vicars-apostolic," p. 4. This is, we believe, the truth. Two alternatives presented themselves to the attention of the movers of the measure. Either one which was on some accounts undesirable, "Or," says the cardinal, "the real and complete code of the catholic church in England, so far as compatible with its social position," p. 4. It was the desirableness of another and much more rigid code for the government of the catholic laity in England that suggested the appointment of regular bishops to rule them. "The canon law is inapplicable under vicars-apostolic."

To enable our readers to understand this, it is only necessary to remind them of what they have often been told, that popery in England is a very different thing from popery in popish countries: it is a comparatively mild, tolerant, inoffensive system. The Roman catholics here have been treated with gentleness and forbearance by their spiritual guides, for which they were indebted to their peculiar circumstances. They have been able to take liberties unrebuked which would have

* Lectures, Vol. I., pp. 76, 77.

brought upon them severe chastisement had they been under the full unmitigated operation of the Romish system. Discretionary power has been allowed to their governors: they were to get all the obedience they could but not to drive matters to extremities. They were to soften down what was unpleasant and adapt their regulations to the habits necessarily acquired in the vicinity of a protestant population, living under a protestant sovereign. But now it has been deemed expedient to establish more regular discipline. "The catholic church in England had so much expanded and consolidated itself, since the Emancipation Act," says Cardinal Wiseman, "and its parts had so matured their mutual relations, that it could not be carried on without a full and explicit code," p. 4. Vicars-apostolic are therefore to be superseded by regular bishops. The elastic regulations of Pope Benedict XIV. are to give place to "the real and complete code of the church."

Some of the results of this have been pointed out so clearly in an able article contained in an earlier part of the present number, that it is not necessary to say much respecting them here. We will only observe that the abridgement of the discretionary power of the governors will in this case be the abridgment of the liberty of the governed. The pope himself tells us that "in the sacred government of clergy and laity, and in all other things pertaining unto the pastoral office, the archbishop and bishops of England will henceforward enjoy all the rights and faculties which the other catholic archbishops and bishops of other nations according to the common ordinances of the sacred canons and apostolic constitutions, use, and may use: and are equally bound by the obligations which bind the other archbishops and bishops

"according to the same common discipline of the catholic church." * Would the reader wish for a specimen of the obligations which will lie on these dignitaries? he shall have a passage from the third canon passed by the Council of Lateran. "We add, moreover, that every archbishop or bishop shall either by himself, his archdeacon, or other honest and suitable persons, twice, or at least once, every year, go round his own parish (diocese) in which there shall be a report that heretics are dwelling: and there shall compel three or more men of credible testimony, or if it shall seem expedient, the whole neighbourhood to swear, that if any one shall know any heretics there, or any persons holding secret conventicles, or differing from the ordinary conversation, life, and morals of the faithful, he shall endeavour to point them out to the bishop. But the bishop himself shall convoke the accused into his presence, who, unless they shall clear themselves of the crime alleged against them, or, if after having cleared themselves they shall relapse into their former perfidy, let them be punished according to the canons. But, if any of them, with damnable obstinacy, rejecting the obligation of an oath, shall, perhaps, be unwilling to swear, let them on that very ground be reckoned as heretics.

"We will, therefore, and command, and in virtue of obedience strictly enjoin, that for the diligent performance of these things, the bishops shall diligently watch throughout their dioceses if they wish to escape canonical vengeance; for, if any bishop shall have been negligent, or remiss, in purifying his diocese from the leaven of heretical pravity, when it shall appear by certain proofs, both

* See Bap. Mag., Dec., 1830, pp. 776, 777.

"let him be deposed from his episcopal office, and let another fit person be substituted in his place, who may be both willing and able to confound heretical pravity."*

But, it may be asked, Is not all this obsolete? If these canons have not been formally repealed, has not all thought of enforcing them been universally and for ever abandoned? Dr. Wiseman shall answer this question. In his lecture on Penance, published fourteen years ago, speaking of practices of the very same century as that in which the Council of Lateran sat, he says, "The church has never formally given up the wish, however hopeless it may be, that the fervour and discipline of primitive times could be restored; and consequently, instead of abolishing their injunctions, and specifically substituting other practices in their place, she has preferred ever considering these as mitigations of what she still holds herself entitled to enforce."†

A few words must be added on a third subject, respecting which the cardinal attempts to mystify the British public. We know not how to describe in more respectful terms the course which he has pursued in maintaining that permission to erect a catholic hierarchy was virtually given in 1829, by the Act commonly called the Catholic Emancipation Act. Our juniors must now bear with us if we show symptoms of excitement; for no man who does not distinctly remember the antecedents of that Act, and the battle that was fought for it, can duly estimate the amount of indignation which such a use of it as that made in this pamphlet is adapted to excite. We have looked through its various clauses

again, and can see nothing that can furnish a basis for such a pretence. It was an Act for the removal of certain specified restrictions, but not for conferring any privileges. It declares that whereas by various Acts certain restraints and disabilities are imposed on the Roman catholic subjects of his majesty which it is expedient should be discontinued, and that certain oaths and declarations, commonly called the declaration against transubstantiation and the invocation of saints, and the sacrifice of the mass, are required to be taken as qualifications for sitting and voting in parliament, and for the enjoyment of certain offices, it is enacted that the same (save as therein-after excepted) are thereby repealed. Surely permission to certain persons to take their seats in parliament without taking oaths to which they conscientiously objected, was a widely different thing from permission to do whatever they might think proper for the maintenance and extension of their faith. Yet Cardinal Wiseman writes as though the latter were necessarily involved in the former! We are persuaded that he never wrote or spake thus before the bill was passed. Opponents of the measure argued that it would open the way for further demands, but its advocates denied this. If the removal of restrictions from the English Romanists as they were then, authorized the pope to remodel the ecclesiastical arrangements under which they acted, in order to make Romanism efficient, or as he himself expresses it, to promote "the well being and growth of the catholic religion throughout the realm of England," who can guess whither this principle may lead us? Here is the schoolmen's doctrine of implicit faith applied to an English act of parliament! In agreeing to that measure we agreed implicitly, it appears, to things to which we did not agree

* The Statutes of the Fourth General Council of Lateran. London, 1843, p. 89.

† Lectures, Vol. II., p. 82.

explicitly, and of which we had not the slightest notion! After the lapse of twenty years it has been discovered that the well-being and growth of the catholic religion require the introduction of the canon law and the only government that could administer it; twenty years after the passing of the Emancipation Act the catholic body increased and prospered without these blessings, but at the end of that term it is ascertained that "the necessities of the catholic body, its internal regimen, and its healthy organization" require them; and we are coolly told that all this was virtually conceded in 1829! Seven years hence we may be informed that in order to catholicism being carried out perfectly and properly, it is necessary that edifices should be

provided for its worshippers at the public expense; and that this is a natural consequent, following reasonably the act of 1829. Seven years after that, it may be discovered that in order to catholicism being carried out perfectly and properly, it is necessary that the sovereign should be a faithful adherent of the true church. Was this also implied in the Emancipation Act? We think not; but we see not how a skilful advocate of the affirmative could be answered on the principles now maintained by Cardinal Wiseman.

This Appeal is a miserable piece of sophistry; but it suggests to all Christians and all patriots some very grave questions, on which we confess that at the present moment we are not prepared to enter.

BRIEF NOTICES.

The Lamb and the Dragon. Protestant Duty under Papal Aggression. A Lecture delivered to his own Congregation, in Denmark Place Chapel, Camberwell, December 8th, 1850. By EDWARD STEANE, D.D., one of the Honorary Secretaries of the Evangelical Alliance. London: Partridge and Oakley. 16mo., pp. 31.

We are glad to find evidence in this discourse that Dr. Steane has given more time to the study of popery and the history of its deeds than his multifarious engagements would have led us to suppose. He shows clearly that it "ought to encounter the determined opposition of British churches, first, because it is a system destructive of their liberties and social interests; and next, because it is subversive of the fundamental doctrines of Christianity and perilous to the salvation of men." He then assigns reasons for thinking that occasion has been given for legislative interference, popery being the natural enemy of constitutional governments and of the liberties of mankind. "But," he adds, "if our legislators have something to do in this emergency, may it not be suggested, that there is also something which by them ought to be undone. They have endowed popery. In Ireland they have endowed it. In the colonies they have endowed it. Under the protests of nearly all other Christian communities in the kingdom they have endowed it. By an act of injustice to all protestant

nonconformists they have endowed it, and in violation of the principles of just religious liberty. And as the endowment of popery was justified on the ground of expediency, to make the Roman catholics more contented as citizens, and more loyal as subjects, so that very expediency now condemns it, since it has served only to inflame their arrogance and augment their demands." But, he proceeds to observe, "there are other and better methods of counteracting popery than by legislation. It may be proper for legislators and governments to resort to law, but the people of God must lift up another standard, and rely on other arms. Their confidence must be reposed first, and if we speak of the efficient cause of success, exclusively, upon the potency of the Lamb's blood; and next, and instrumentally, it must be placed upon their own testimony concerning it."

The Rev. J. P. MURSELL on Papal Aggression. Leicester: R. Jackson, Market Place.

This is a letter addressed originally to the editor of the Leicester Chronicle and republished for general distribution. It deserves the serious consideration of all to whom the measures recently adopted by the court of Rome appear to be trifles. Mr. Mursell says, "We concede to our catholic fellow subjects all the privileges we claim for ourselves. We would not expunge a single law which exists in their favour; retrace any footstep which has been

taken to their advantage; or enact any statute which should curtail their freedom. Let them propagate their religion by reason, by argument, by persuasion. Let them practise, without offensive obtrusiveness, all the ceremonies of their church unmolested. Let them receive all the courtesies, the respect, and the kindness which an enlightened charity dictates, but do not let them attempt to establish among us a vast political apparatus, subversive alike of the liberties and of the religion of these realms. Do not let them build up by insidious arts, and ambitious designs, a new establishment, in obedience to a foreign potentate, in the heart of this great protestant people. We no more invoke the civil power to interfere in spiritual affairs in this matter, than the dissenter does, when he asks the parliament to dissolve the connexion between the church and the state. In the one case we are seeking the aid of that power to remove what we regard as an existing evil; in the other we solicit it to interfere to prevent, in violation of law, another establishment, in an incipient form, from growing up in our midst. Popery is a political thing (as Dr. Newman in his work on Romanism admits), and is now obtruding itself upon us in that character."—His opinion is also that, "As liege subjects of her majesty the queen, as men with whom protestantism is a living principle and not an idle name, and as the tried friends of the liberties of their country, surely dissenters should be prepared to take common ground with their protestant fellow subjects on this great question—to surround the person and the throne of their sovereign with assurances of loyal attachment—and to unite in earnest petition that her majesty will see to it, that no ukases, bulls, or authoritative proclamations, issued by any foreign potentate, under whatever pretext or disguise, do take effect in these British realms."

Plain Words to Plain People: the Dangers and Duties of the Free Churches of England, in the Present Crisis: a Discourse delivered in the Congregational Church, Kentish Town, on Sunday, the 17th November, 1850. By the Rev. WILLIAM FORSTER. London. 8vo., pp. 16. Price 2d.

Mr. Forster shows clearly and impressively that the free churches of England, meaning by that phrase those Christian communities of every creed and every kind of government not under the control of political power, are exposed at the present time to three dangers. "We are in danger of supposing popery to be changed in its spirit, character, and tendencies, for the better." "We are in danger of regarding the Romish religion as too absurd and monstrous ever to be received by the people of England." "But, on the other hand, we are in danger of joining in, or consenting to, efforts to [abridge the liberty of worshipping and teaching employed by English papists, or to curtail their civil rights and privileges on account of their creed." He then inculcates the discharge of these duties:—"To urge the government to take such steps as shall protect this country from foreign interference with its institutions and its laws;"—"to instruct and persuade our countrymen to return to the

principles and form of apostolic and primitive churchism;"—"to make still more strenuous and extensive efforts to educate the children of the working classes;"—"to support on an extensive scale efficient agents to teach and evangelize the people."

Papal Aggressions, and the Obligation of Christian Citizens to Repel them. A Lecture by the Rev. C. STOVEL. Delivered in Little Prescot Street Chapel, Goodman's Fields, London, 27th November, 1850. London. 12mo., pp. 46. Price 6d.

Mr. Stovel proposes "that some legal form of registration be obtained of all who, as catholics, up to the close of 1851, claim to be tolerated in England and Scotland;" "that the laws relating to catholics be revised and amended, to make them clearly and effectually prohibit, in England or in Scotland, the residence of any such officers of the papal power as have now been sent, whether designated bishop, archbishop, or legate, or by any other name, so long as the pope remains a civil ruler, and claims the use of civil power in executing his designs;"—"that after the year 1851, no catholic be tolerated in England or in Scotland, if home-born, after a given age; if from abroad, after so many days from his landing, except he can produce a legal certificate of his registration; and that no legal certificate of registration be granted, which does not contain an abjuration of the papal civil power, and all claims to the use of civil powers of any kind whatever, in the accomplishing of any religious object, except for the protection of his person and property;"—"that all violations of this compact with the state, on the part of this spiritual power, by hostility to our civil laws and constitution, or by efforts to subject them to its peculiar uses, be made, on legal conviction, to fall within the laws, and under the penalties prescribed in the case of perjury."

The Papal Panic. A Sermon delivered in the Baptist Chapel, Hemel Hempstead, Herts, on Sunday evening, December 1st, 1850. By WILLIAM S. M. AITCHISON. Published by Request. London: Houlston and Stoneman. 8vo., pp. 22.

Mr. Aitchison, conceding that the Roman catholic religion is a most pernicious heresy, expresses his conviction that in this country, notwithstanding present appearances, it is an expiring system, and thinks that dissenters "would inflict a far more effective injury upon popery in all its forms, by directing in a dignified and Christian spirit some of that superfluous energy which they are now expending upon the outworks of popery, towards the liberation of all religion from state alliance, and in doing this they would assail the very citadel of papal strength." There are, in the author's judgment, more serious dangers than popery, by which true religion is endangered in this country: he specifies infidelity, ignorance, and intemperance. He deprecates the persecution of Romanists, and exhorts professing Christians to examine the state of their own hearts, to use wise and well-defined diligence,

to spread the truth as it is in Jesus, and not to allow the present perturbation to destroy prayerful confidence in God.

The Duties of Dissenters in the present Crisis. A Lecture delivered at the New Hall, Reading, on Friday, December 6th, 1850. By JOHN JENKYN BROWN. Reading: Lovejoy. London: Green. 12mo., pp. 16.

Mr. Brown regards it as the first duty of dissenters at the present time to review their own principles, as "it is impossible to look at the ground which is taken, the arguments which are urged, and the memorials which are signed, without perceiving that many dissenters seem to have forgotten the very first principles of nonconformity." This, he observes, will suggest the *spirit* in which we are to meet the pretensions of the Romanists. This will also indicate the *weapons* we are to employ. Another duty is to examine the entire spirit of our legislation in matters of religion. "Dissenters have been consistent and have protested against church extension at the expense of the whole community, whether it has been designed for Romanists or protestants." "Churchmen must now see that their truth and the errors of Rome are practically sanctioned and established by the same authority. They are recognized by the acts of the same parliament; supported by the funds of the same treasury; and associated with the name and influence of the same sovereign."

The Present Aspects of Protestantism in Great Britain; or, Facts, Forebodings, and Hopes, regarding our Fatherland. A Discourse, occasioned by the Pope's Bull, professing to erect Westminster into an Archiepiscopal Papal See, and otherwise affecting the Liberties of this independent and protestant empire. By JOHN MORISON, D.D., LL.D., Minister of Trevor Chapel, St. Margaret, Westminster. London: W. F. Ramsay. 8vo., pp. 31.

Dr. Morison says, "If this deeply laid plot is winked at, rest assured it will be followed by other specious deceptions of the people of this land;—the machinery of popish parishes will be immediately set on foot;—and our protestantism will be secretly undermined by a swarm of Romish priests, acting under the wily arrangements of the new papal archiepiscopate. Let this monstrous usurpation of the bishop of Rome, then, be nipped in the bud,—crushed at its very birth, that Pius IX., and all his successors in office, may learn, that while Great Britain concedes to all religionists freedom of speech and action, within the limits of her constitution, she permits no foreign sovereign to partition out her fair domains, for the purpose of facilitating the work of Romish priests in destroying her national faith."

Notes on the Cardinal's Manifesto, in a Letter to the Right Hon. Lord John Russell, Her Majesty's Prime Minister. By JOHN CUMMING, D.D. London: Arthur Hall and Co. 8vo., pp. 32.

Dr. Cumming tells the premier that now

"there remains but one course—a course sustained by men of all parties and by Christians of all denominations, namely—to require the sovereign of the Roman states to recall and take back his bull; and if he do not consent, as I suspect he never will, to make it a fine not exceeding £500, or three months imprisonment for the first offence, and transportation for seven years in case of a second offence, for any subject of her majesty, or foreigner resident in this country, to accept or assume any title of archbishop, bishop, abbot, or dean, with territorial jurisdiction, or local title taken from any village or town in any diocese of England or presbytery of Scotland, now likewise threatened by the pope, either in virtue of the pope's bull, or of any other pretended authority whatever. This is self-defence, not persecution"

The Overthrow of Popery Predicted. The Book of the Revelation Explained. Reprinted from the Works of the late JOHN RYLAND, D.D. London: Aylott and Jones. 12mo., pp. 42.

It is a mistake to attribute this to Dr. Ryland. It is from the pen of his father, a strong minded but eccentric man, who published in the year 1779 two octavo volumes entitled *Contemplations*. This is the portion called, "A Contemplation on the Principal Rules for Understanding the whole Book of the Revelations."

Lectures on the Principles and Institutions of the Roman Catholic Religion: with an Appendix containing Critical and Historical Illustrations. By the Rev. JOSEPH FLETCHER, D.D. Fifth Edition. Edited by the Rev. Joseph Fletcher of Christchurch. London: William Kent and Co. 1851. 12mo., pp. 352.

A seasonable republication of a very masterly work, the first edition of which we read with pleasure five and twenty years ago. Nothing but the pressure of other claims upon our space prevents our enlarging upon its merits, and recommending its perusal to our readers in the strongest terms.

Romish Sacraments and the Confessional, as now taught and practised in the English Church, and the duty of the Church at the present crisis. Two Sermons by the Rev. HENRY HUGHES, M.A. Perpetual Curate of All Saints, Gordon Square, St. Pancras. Published by Request. London: Rivingtons. 8vo., pp. 35.

The author is apparently a very staunch adherent of the established church, but he thinks that "it is popery within that has supplied courage and audacity to popery without." He exposes freely the Romish practices of leading tractarians; advises the formation of an association for the defence of protestant principles in the church of England; and maintains that if there really are no laws by which men false to their ordination vows can be restrained, they must be demanded by the voice of an indignant people. Else, "if these principles progress for the next fifteen years as they have done for the

last fifteen, it will be an inheritance no longer. In the church at least," he adds, "we shall have no protestantism to hand down to our children, its light will be overshadowed, its tongue silent, its virtue gone."

The Child's Companion and Juvenile Instructor. New Series. 1850. London: R. T. S. Cloth.

"What is there about it," we asked a young panegyrist of this work, "that makes you think that it is better than any other of the kind?" "I must say," was the reply, "that they are the best grandfathers and grandmothers, uncles and aunts, that ever I met with; they take such trouble to explain things to the children, and teach them so very much." Such a testimony is worth a dozen written by old critics; especially by those who praise books by wholesale.

The Sunday School Teacher's Pocket Book for 1851. By the Rev. SAMUEL GREEN, B.A., Author of "Addresses to Children, &c." London: B. L. Green, pp. 185.

To those who desire a comprehensive Pocket Book, this will be acceptable. It is to the coat pocket alone that it is adapted, but a great deal of information will be found in it, especially useful to sabbath school teachers, but by no means devoid of interest to others.

Religion the Weal of the Church and the Want of the Times. By GEORGE STEWARD. London: Partridge and Co. 8vo., pp. 297.

The author is a Wesleyan minister, and evidently a man of some mental cultivation. There can be no doubt but that he is strongly attached to the Wesleyan system, although even he admits that methodism is susceptible of some improvement, and seems to think that ere long it will be subject to some modification. To the members of his own denomination Mr. Steward's work will be especially acceptable, and though we dissent very decidedly from some of his views, we have no hesitation in saying that there is much in this volume that may be read and pondered with advantage, not only by Wesleyans, but by Christians of every name. It is to be regretted that while referring in terms of manifest satisfaction to the labours of the methodists in the rural districts of the country, Mr. Steward should have done so little justice to the home missionary operations of other bodies.

Essays on Socinianism. By JOSEPH COTTE. London: Longman, Brown, and Co. 8vo., pp. 243.

A valuable and useful book on this important subject, and well fitted for the class of readers for whom the author specially intended it, viz., "The thoughtful and hesitating to whom the metaphysical and more erudite modes of conducting the argument would be unsuitable." It is rather surprising, however, that in enumerating the peculiar tenets of Socinians, Mr. Cottle does not expressly mention the denial of human depravity, an opinion which

we believe lies at the very basis of this unscriptural system.

Scripture Lessons on the History of the Acts of the Apostles, in Question and Answer. Designed for the use of Bible Classes. By Mrs. HENDERSON. London: B. L. Green. 24mo., pp. 262.

In many respects a very useful volume for bible classes; but while Mrs. Henderson refers for a definition of what baptism is to her former work on Matthew, there is quite enough expressed in this book to authorize our saying to bible class teachers, On that subject you must not trust Mrs. Henderson as a safe and scriptural guide.

RECENT PUBLICATIONS Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Sunday School Teacher's Class Register and Diary for 1851. London. 18mo., pp. 148. Price 1s. 6d.

The Sunday School Teacher's Class Register for 1851. London. 12mo., pp. 24. Price 4d.

The Union Spelling and Reading Book, containing Lessons, chiefly extracted from the Holy Scriptures; and a Dictionary of Scripture Proper Names, with their Pronunciations and Explanations. London. 12mo., pp. 166. Price 1s.

A Dictionary of Scripture Proper Names, with their Pronunciations and Explanations. London. 12mo., pp. 46. Price 6d.

The Infant Scholar's Hymn Book. London. 32mo., pp. 64. Price 10s. per 100.

Notes on the Scripture Lessons for 1850. London. 12mo., pp. 146. Price 1s. 6d.

The Sunday School Union Magazine. Vol. VII. 1850. London. 12mo., pp. 288. Price 1s. 6d.

The Bible Class Magazine. Vol. III. 1850. London. 12mo., pp. 332. Price 1s. 6d.

An Essay on Popery. By the Rev. INGRAM COBBIN, M.A. London: Partridge and Oakey, 16mo. pp. 36.

The Crisis; a Prize Essay on Senior Classes in Sunday Schools. Their Necessity, Importance, and the Best Method of Conducting them. Illustrated by several encouraging Facts. By HENRY HALL, of York Street Chapel Sunday School, Walworth. London: B. L. Green, 24mo. pp. 112.

England in the Eighteenth Century; or, a History of the Reigns of the House of Hanover, from the Accession of George I. to the peace of Amiens. London: R. T. S. 18mo., pp. 438.

Memorials of Augustus Neander. Translated from the German, by WILLIAM FARRER, LL.B., late Student in the University of Berlin. London: Ward and Co., 18mo. pp. 51.

INTELLIGENCE.

AMERICA.

ROMANISM IN NEW YORK.

Speaking of the recent establishment of what are called sacred concerts, the New York Recorder says, "We look upon it as the result of the increase of catholic influence in this city. Concerts on Sunday evening have been held by the catholics for some time. It has come to be among them a favourite method of raising money for their church purposes.

"The Freeman's Journal announces two of these in its last number, to be held on last Sunday evening, one in this city and another in Williamsburg. It recommends these concerts to the faithful as places of 'entertainment,' and also speaks with great favour of those of Madame Bishop, adroitly omitting the fact that they were to be held on Sunday. The Sunday papers are of course the coadjutors of archbishop Hughes's journal, in carrying forward the work of desecrating the Lord's day.

"This is a bold and unblushing attempt to introduce the Roman catholic Sunday. The Romanists are labouring with all their might to take away free schools and the bible from the people. And not satisfied with this, they would turn God's day into a day of 'entertainment.'"

ROCHESTER UNIVERSITY.

The long-continued discussions respecting the removal of Madison University from Hamilton to Rochester are at length terminated. The Theological Institution of the New York Baptist Union for ministerial education is to be connected with a new university at Rochester. Its supporters say, A choice and carefully selected library was some time since ordered from Europe, and will doubtless be received in season for the opening of the term. It will be gratifying to our churches and to the friends of ministerial education, to know that the Rev. T. J. Conant, D.D., so long and so favourably known in the department of Hebrew and biblical criticism and interpretation in Madison university, has accepted the appointment of the board to the same professorship in the above institution, and that the Rev. Dr. Maginnis will fill the chair of biblical theology. Adequate provision will be made for instruction in ecclesiastical history until that department shall be permanently settled.

From the number of students who have already applied for admission, and others who have expressed their intention of doing so, there is strong encouragement to anticipate an auspicious opening of this department, which, although a component part of the university as a complete system of education, is under the exclusive control of a board having a direct relation to the churches.

A large and commodious building, furnishing ample accommodations for 150 or 175 students, has been secured until permanent buildings are erected. Arrangements have been made by which good board can be had in excellent families at a low rate; and upon the plan adopted by medical students in Rochester last year, a number of them uniting in their arrangements, good board and lodgings were obtained for one dollar twenty-five cents, per week.

The board of the university have provided for the gratuitous instruction of forty young men, who have the approbation of the respective churches as candidates for the gospel ministry. And in accordance with the action of the board in August, measures are in successful progress, by means of temporary scholarships and otherwise, for aiding such other brethren of the above class, whose promise of usefulness and inability shall entitle them to it; and we hope to be so favoured of the Master, through the continued liberality of our churches and individuals, that none of this class shall be turned away.

In the new university ample provision has been made for society, study, and recitation rooms. A spacious and elegant hall can be procured for all public exercises attracting large audiences. A valuable philosophical apparatus is at the service of the university until its own is ordered. The Athenæum library and reading room, containing between four and five thousand volumes, the leading foreign and domestic reviews, and principal secular and religious newspapers in the United States, and also a large law and miscellaneous library belonging to the state, will be open to the students.

The gentlemen named below have been appointed professors—

A. C. Kendrick, D.D., Greek Language and Literature.

John F. Richardson, Latin Language and Literature.

John H. Raymond, History and Belles Lettres.
 Chester Dewey, D.D., Natural Sciences.
 Thomas J. Conant, D.D., Hebrew and German Language.
 S. S. Green, Mathematics and Natural Philosophy.

MADISON UNIVERSITY.

To our view of the board, no evidence exists that our sacred institution in firmly resisting removal has done or suffered anything that in the least forfeits its claims to continued patronage, or that renders it less worthy than formerly of the confidence of its friends. Two-thirds of the 60,000 dollars endowment have been raised, and the sum is steadily progressing. There is already at Hamilton an entire establishment for an institution of the highest grade, consisting of grounds of more than one hundred acres, of two good college buildings, one hundred by sixty, with students' rooms, lecture rooms, and chapel; of library, apparatus, and furniture for forty or fifty rooms; of boarding house and three professors' houses, and besides the best chartered rights that could be secured from the state, in the form of an education society of thirty-three years' history, and a university corporation of a more recent date.

The student may commence his Latin and Greek at the university, or at any stage of his studies be admitted to the class for which he is prepared. The full course embraces two years of academical, four of collegiate, and two of theological studies. A partial course may be pursued by those whose age or lack of means renders it necessary.

The following is the faculty of instruction, as appointed by the boards—

Theological Instruction.

Rev. George W. Eaton, D.D., Professor of Theology.
 Rev. Edmund Turney, A.M., Professor of Biblical Criticism and Interpretation.
 Rev. Philetus B. Spear, A.M., Professor of the Hebrew Language.

Collegiate and Academic Instruction.

George W. Eaton, D.D., Professor of Intellectual and Moral Philosophy.
 Stephen W. Taylor, A.M., Professor of Mathematics and Natural Philosophy.
 Orrin B. Judd, A.M., Professor of the Greek Language and Literature.
 Philetus B. Spear, A.M., Professor of the Latin Language and Literature.
 Alexander M. Beebe, A.M., Professor of Logic and English Literature.
 William T. Biddle, A.B., Tutor in Mathematics and Natural Philosophy.

NEW CHAPEL.

UPTON SCUDAMORE, NEAR WARMINSTER.

A new chapel has just been opened in this village by the baptist friends at Warminster. It has been for many years a preaching station in connexion with Warminster. The accommodation in cottages, however, being altogether inadequate for the hearers, a small neat chapel has been erected.

At the opening the Rev. Mr. Middleditch of Frome preached in the afternoon to a crowded congregation, numbers standing and sitting on the outside, wherever a sound of the preacher's voice could be heard. At the close of the sermon Mr. Middleditch commended to the attention of his brethren and the people generally the plan of the Warminster friends in having village chapels as preaching stations, as being preferable to the setting up of small independent causes, which prove in many instances burdensome to the villagers and ruin to their pastors.

In the evening a large tea meeting was held in a commodious marquee, at which some hundreds were present from neighbouring places. After tea the chair was taken by Mr. Wilkins of Westbury, who opened the proceedings with some interesting remarks respecting some visits he paid to the village many years ago. The meeting was addressed by the Rev. Messrs. Howe of Warminster, Barnes of Trowbridge, Evans of Penknapp, Sprigg of Westbury Leigh, Preece of Westbury, Cliff of Crickerton, and Hardlick of Corton, who stated that he first visited Upton from the Warminster church about forty years ago. Mr. Bamden and other friends from Warminster also took part in the proceedings of the day, which was altogether one of spiritual refreshing from the presence of the Lord.

ORDINATIONS.

MANCHESTER.

Mr. David M. Evans late of Accrington college has accepted the pastorate of the church and congregation meeting in the baptist chapel, Grosvenor Street, Chorlton-upon-Medlock, and commenced his stated labours on Lord's day the 24th of November.

ST. IVES, HUNTINGDONSHIRE.

On Tuesday, December 3rd, 1850, the Rev. Joseph Brown late of Potter Street, Harlow, Essex, was ordained to the pastoral office over the baptist church, St. Ives, Huntingdonshire, vacant by the decease of the Rev. Eliel Davis. The Rev. J. K. Holland of St. Ives commenced by reading and prayer. The Rev. J. H. Millard of Huntingdon then delivered a masterly address on the scriptural constitution of a Christian church, founding his remarks upon

1 Cor. xii. 5, "There are differences of administrations, but the same Lord." The usual questions were put to the minister by the Rev. M. H. Crofts of Ramsey, and replied to with feeling, conciseness, and perspicuity. The Rev. J. Gipps of Potter Street, Mr. Brown's particular friend and pastor, offered the ordination prayer in a manner peculiarly solemn and affecting. The Rev. Thomas Finch of Harlow next ascended the pulpit, and delivered a most appropriate and impressive charge, founded upon 2 Tim. ii. 15. The Rev. J. E. Simmons of Bluntisham preached to the people from 1 Cor. xvi. 10. The Rev. Samuel Nicholls of St. Ives concluded these interesting services with prayer and the usual benediction.

STIRLING, SCOTLAND.

On Thursday the 28th November last, the Rev. James Culross, M.A., was ordained pastor of the baptist church, at Stirling. The Rev. Robert Thompson, of Dunfermline, delivered a discourse on the nature and constitution of a Christian church; the Rev. James Paterson, of Glasgow, asked the usual questions, offered up the ordination prayer, and afterwards addressed the newly ordained pastor (whose views of divine truth were those of the particular baptists; and the Rev. Jonathan Watson, of Edinburgh, addressed the church, and concluded the ordination service.

In the evening there was a *soirée*, at which Mr. Culross presided. The Rev. Mr. Russell, independent minister, and the brethren above named, took part in the proceedings. It is hoped that this settlement, being with the most cordial unanimity on the part of the church, will tend, under the blessing of God, to the edification of the friends of the Redeemer already in communion, and also prove instrumental in the enlargement of the church.

RECENT DEATHS.

REV. JOSEPH HUME.

Mr. Hume was born in the county of Essex, on the 23rd of March, 1822. His parents, members of the church of England, were pious persons, and they instilled into his mind from the earliest period the truths of the gospel. At a suitable age he left the parental roof to enter into a drapery establishment in Bishopsgate Street, London, then conducted by Mr. Thomas Leigh, and, with his employer, he attended Devonshire Square Chapel, where Dr. Thomas Price was at that period settled. The following account of his conversion to God is taken from the narrative he read at his ordination.

"Though the ungodly young persons I was necessarily much with did not lead me to abandon the house of God for the purpose of seeking sinful pleasure (except once,

when my conscience so tormented me that I determined I would never do it again) yet my heart was evidently becoming more conformed to this world. After I had attended at Devonshire Square chapel a considerable time, I was asked by a member if I would become a Sunday school teacher. Having been engaged a little in a Sunday school before I left home, I thought I should like to be again occupied in the work. I accordingly agreed to become an occasional teacher. When I entered the Sunday school I began to consider what I had to do. I listened to one of the teachers and heard him enforcing upon the children's attention the importance of giving themselves to Christ. I at once perceived this was part of the work, and felt that whilst I was a stranger to Christ I could not urge my scholars to give themselves to him. I date, then, my first serious impressions to the Sunday school. A short time after this, by the providence of God, a pious young man came to reside in the establishment I was in. It was arranged for him to sleep in the same apartment as myself. Never shall I forget the first night he came. Shortly after we had retired to rest, he knelt down to offer prayer to God. It went to my heart like a dagger. In a moment rushed into my mind the forgotten admonitions of my parents, and the prayers they had taught me to present to the Most High. I perceived I was living without God and, consequently, without hope in the world. I well knew that if I followed the example of this young man others would know of it, and I should be laughed at, and have scoffs and sneers thrown at me. Notwithstanding this, the following evening I felt that I could not close the day without earnestly seeking through Jesus Christ the forgiveness of my sins and the salvation of my soul.

"I cannot say with any degree of confidence that I was made even then a member of Christ, a child of God, and an inheritor of the kingdom of heaven, but I believe I was then brought, if not into the narrow way, at least to the entrance. My conviction of the evil of sin, and my resolution to live to Christ, whatever it might cost, were rendered abiding by the engagements of God's house and the delight I found in the service of the Lord."

A few months after this period Mr. Hume communicated to Mr. Hinton, who in the meantime had succeeded Dr. Price, his desire for church fellowship; and by him he was baptized, and received into the church at Devonshire Square in the month of November, 1837, at the age of fifteen years.

From another paper read at his ordination we take the following account of the mode in which he was led into the gospel ministry.

"When I could tell my class in the Sunday school of what I had tasted of the word of life, my delight greatly increased, and

that delight produced a growing desire to be always engaged in the work of teaching transgressors God's ways, that sinners might be converted unto him. I did not however for a long time communicate my feelings upon the matter to any one; nor do I think that I ever should if I had not been questioned upon it.

"About three years after I became a member of the church of Christ, being at the ordination of my brother, I was asked by Mr. Saffery, then of Hastings, whether I had any wish to go out as a missionary to Jamaica. I told him that I had a desire to be engaged in the Lord's vineyard, and was willing to go to any place which Providence might open for me. According to Mr. Saffery's request I mentioned the subject to my pastor, Mr. Hinton, who gave me very judicious advice. During the next two years my desire to be employed constantly in teaching divine things continued. Toward the end of that period I began to conclude that it was the will of God that I should continue in business, when, unexpectedly, I was urged by friends to prepare for going out to Jamaica as an assistant missionary.

"After consideration and prayer, I entered the Normal School for Teachers, Borough Road, London, for six months, with a view of learning the British system of instruction prior to my departure. At the termination of my residence there, when I was thinking of leaving this country, my mother was taken dangerously ill, and as she was all but alone I felt it my duty to defer for a short time my intended embarkation. My mother's earthly career was prolonged for several months, during which a great change came over the affairs of the Jamaica churches, and with the advice of friends I gave up my intention of going there, and applied to the Rev. J. Jackson to be received into the academy which he was conducting at Taunton, with the view of preparing young men for the ministry. After being with him eighteen months an engagement with the missionary society necessitated him to give up his institution. Through his recommendation I was then received by the Baptist Theological Education Society, and placed with the Rev. D. Gould of Dunstable, where I finished my preparatory studies for the work in which I am engaged."

At the conclusion of his studies Mr. Hume received an invitation to supply for three months the baptist church at Woodside, in the forest of Dean, Gloucestershire, and his services were so acceptable that they were immediately followed by a request to assume the pastoral office. This, the delicate state of his health, to which the cold and bleak situation of Woodside appeared not very well adapted, induced him to decline, and during the following three months he supplied other churches, from one of which he received

also a call to the pastorate. A second and earnest invitation from his friends at Woodside, however, prevailed with him, and he was ordained there in the month of May, 1848. In July of the same year he married Miss Mary Bridgman of London, also a member of the church at Devonshire Square.

Mr. Hume's ministry at Woodside was both acceptable and useful. He applied himself assiduously to the duties of his position, and acquitted himself, both in his public and private instructions, in a manner eminently combining affection with faithfulness. It was not long, however, that he was permitted to labour. The seeds of consumption, which had long been discernible, began to germinate rapidly, and in October, 1849, a year and a half only from his ordination, he was wholly laid aside from pulpit labour. Twelve months were occupied in wasting sickness, and the various attempts which were made, through the kindness of friends, to remove or to mitigate it. With its accustomed flattery, however, the disease made steady progress, accompanied towards the last with severe suffering. In the spring of 1850 his affliction was aggravated by the loss of his only child, a beloved babe who lived only seven months, four of which were spent in severe and affecting suffering.

Although laid aside from public labour, Mr. Hume was by no means separated from his flock. The pastor's heart glowed within him through all his sickness. Even when his weakness might well have excused him from it, he took into his own hands the care of providing supplies for the pulpit, and he had actually engaged supplies for several sabbaths after his death. He endeavoured also by the writing of letters to compensate in some measure for his inevitable silence. We have before us four monthly letters to the church, dated February, March, April, and May, 1850, and one addressed to the congregation, considered apart from the church, in March of the same year. Besides these he wrote two letters to the singers in relation to their department in divine worship, and one, if not more, to the children of the Sunday school. Some of these were written when he was very near his end, and the last of them at a period when, from physical weakness, he was unable to write more than a few words at a time. These letters breathe an admirable spirit, and are full of excellent counsel, and, would the necessary limits of this article allow, we should gladly insert some extended extracts from them. We must content ourselves, however, with saying that they were received by all parties in the spirit in which they were written—a spirit of sincere affection, and that they are prized by those to whom they were addressed as most valuable memorials of a departed and a faithful friend.

Throughout the whole of his affliction,

Mr. Hume was favoured with unbroken serenity and spiritual consolation. During a considerable part of it the extreme and distressing violence of his cough, provoked by the slightest exertion, constrained him to silence; he was enabled to say, however, all that his friends could desire to hear. About a week before his death, sitting with an attendant friend near his chamber window, a common gaze being directed by both to the setting sun, he said, "Is not that beautiful?" "Yes," she replied, "very beautiful." "O!" he rejoined, "the prospect before me is a great deal more beautiful than that." And in this spirit of joyous anticipation he winged his way to that region of unclouded light which his faith saw so clearly.

After a confinement to his bed of only four days, he died on the 9th of October, 1850. He was interred in the burial ground attached to the chapel, the funeral service being conducted by the Rev. E. Elliott of Lydney. On the following sabbath evening his funeral sermon was preached by the Rev. J. H. Hinton of London, formerly his pastor, to a crowded and deeply interested congregation, from Eccles. vii. 1, "The day of death is better than the day of one's birth." If, as a general sentiment, "the memory of the just is blessed," that of Mr. Hume is eminently so in the place that knew him, but shall know him no more; and worthy of honourable record is at once the Christian sympathy and kindness which were shown to him by friends of every name, and the faithful domestic love which, unwearied, cheered him to his latest hour.

REV. JAMES EDMONDS.

Died, September 22, 1850, in his sixty-ninth year, the Rev. James Edmonds of Caerphilly, who for forty-six years was one of the beloved pastors of the baptist church at Bethesda, Bassaleg, Monmouthshire. The Wednesday following his funeral took place, when hundreds of his neighbours and religious friends, and several of his brother ministers, assembled to pay their last tribute of respect to this aged servant of God. When the procession arrived at its destined place—the baptist chapel at Leysfane, the Rev. Messrs. Davies of Waen and Jones of Cardiff officiated. And on Lord's day, Oct. 13th, his funeral sermon was delivered at Bethesda, to a crowded and weeping audience, by his co-pastor for the last fifteen years, the Rev. Timothy Thomas. Through the departure of this venerable man to his eternal rest the baptist churches have lost one of their most godly and faithful ministers, and the different societies belonging to the denomination have lost a firm and liberal supporter. May the Lord comfort and sustain his aged and bereaved widow.

REV. R. M. WORTH.

The Rev. Richard Moss Worth died at Burcott on the 17th of October last, beloved by all that knew him for his benevolent and amiable disposition.

MR. JOSEPH HUMPEY.

This esteemed deacon of the baptist church at Arnsby, who was born in the year 1764, died last August at Countesthorpe, about three miles from Arnsby, in the house in which he drew his first breath, and in which he had spent the intervening eighty-five years. His widow, who was a daughter of Mr. Richard Bruin, a former deacon at Arnsby, has supplied the following account of the earlier days of her beloved husband.

"When he was very young he often took his grandmother to Arnsby to hear the Rev. Robert Hall, sen., of whose church she was a member. She lived to be nearly ninety, and he took her as long as she was able to go to the chapel. There was not another in the family that would worship with dissenters, especially with the baptists. It was not there, however, but at Foxton church that he first heard the word to profit from the Rev. R. Housman, who afterwards preached for many years at Lancaster, a devoted, useful man. When Mr. Humpey felt the word himself he began to tell others of the way of salvation. For this his former companions in sin began to upbraid him; his courage failed, and he determined to go once more and then to give it up: he went, the text was, 'No man having put his hand to the plough and looking back is fit for the kingdom of heaven.' The word came with power to his heart, and he determined at once to be wholly on the Lord's side. He and another young man began a prayer meeting at his grandmother's. 'The baser sort' surrounded the house, broke the windows, and said they were going to pull the church down; still they persevered and made way until at length a chapel was built. During this period he often went to Arnsby chapel, and when Mr. Housman left the neighbourhood he decided to leave the church. We both joined the church of Christ at Arnsby, 20th November, 1796, Mr. Blundell baptizing us."

Soon after his membership he was made a trustee; and in 1802 he was chosen deacon. Thus he was long planted in the house of the Lord: he flourished in the courts of our God, and brought forth fruit even in old age.

He had low thoughts of himself and high thoughts of Christ. His affections were very much set on things above; he laid up treasure in heaven, his heart was there. He felt a deep interest in the welfare of Zion—loved the souls of men—earnestly exhorted his own children to seek the Lord now

whilst he may be found, and wrestled with God for them in much and fervent prayer. And during his last illness never did a dying Christian manifest more jealousy of himself, lest he should fail to commend the gospel and to glorify God by patience in suffering and death.

Prayer was to him a duty, but it was also a privilege, a delight, a joy unspeakable. Whether in the family or in public there was no formality but great earnestness, no coldness but much warmth of feeling, a holy unction which touched the hearts of others. The words of his mouth expressed with great simplicity the meditations of his heart.

He was fond of reading. The latter years of his life he had much time for this, and improved it well. His greatest delight was in those books which had most of the spirit of the bible, and this was because he loved the bible as the best of all books. One significant habit his friends often noticed. Because of infirmity he of late sat with his hat on, but when he took the sacred volume in hand he invariably uncovered his head. As Moses took off his shoes because he stood on holy ground, so he felt as if in the divine Presence. God was about to speak, and with reverence he must attend.

In reading and commenting on the word of God he manifested a beautiful and instructive catholicity of spirit. With a holy spiritual instinct he would extract strength and sweetness from any portion of the inspired word. He said amen to the clearest enunciations of man's guilt because of impenitence and unbelief. His heart went with the freest and most unfettered invitations of the gospel. When he read of God's everlasting love and of salvation being of grace alone, of rich, free, and sovereign grace, his spirit bounded with joy, his soul was filled with rapture. Many, perhaps, could excel him in constructing a body of divinity, but few have more of the spirit of divinity.

That he was not when on earth what he is now in heaven—perfect and without fault—is quite true. But the seven years it was the writer's happiness to know him he appeared like a tree laden with the fruits of righteousness; and Who, beholding such an object, would, to indulge a prurient curiosity, push aside the beauteous foliage and precious fruit to discover the nodosities, the canker spots, or the unsound branches that might be there? If inquiry be made of those who knew him longest and best, they would reply that what failings he had were of that kind that are soonest forgotten: they are all dead now. Let all remembrance of them die too, and let each mind and heart be engaged in observing and magnifying the grace of God in him. Instead of feeding his soul with the garbage of a good man's defects, let every one aim at the more diffi-

cult but more becoming and profitable exercise of imitating his many excellencies.

His last illness may be said to have commenced in the spring of 1849. All thought he would have gone then, but he rallied, came down stairs, went out of doors, and only nine days before his death he was in the field, and spent most of the day at the house of his sister's son.

During his first attack he was on the mount of holy joy, longing to depart. To the writer he once said, "I have given all up—body, soul, and spirit—into the hands of my great Creator to do what seemeth good to him. I am willing to die; ready to go. There is not a happier man on earth than I am;" but he added in a softer tone, "I wish I had never been a sinner."

As his health improved, he was not so much upon the mountains of myrrh and the hills of frankincense, but rather in the valley of meek resignation, of child-like patience of heavenly calm, and of holy peace.

"In the course of his last night on earth," says a member of his family, "and when suffering much from difficulty of breathing, he said, 'I have been thinking very much of all my children, and committing them into the hands of God, I hope they will all live in love to each other but most of all in love to God.' With nearly his last breath he exclaimed, 'Tell all to pray for me, I need the prayers of all.'

" ' Mercy, good Lord, mercy I crave,
This is the total sum,
Mercy through Christ is all my plea,
Oh let that mercy come.' "

It was very early in the day, just as the shadows of night were departing, that with sweet composure he fell asleep in Jesus.

Mr. Humpey has left three sons and eight daughters. One son and most if not all of the daughters are members of Christian churches.

MISSES M. AND E. ELEY.

Died at Thornbury, aged sixty-three, Miss Martha Eley, in the blessed hope of eternal felicity, January 9th, 1850. And a few weeks after her sister Elizabeth died suddenly. Both had been useful members of the church many years, and greatly beloved by all who were capable of estimating their real worth.

MISCELLANEA.

FUND FOR MRS. FRASER AND FAMILY.

On the lamented death of the Rev. W. Fraser of Regent Street Chapel, Lambeth, the sum of £84 17s. was required to entitle Mrs. Fraser to receive the annuity of £50 per annum, for which the church had subscribed.

To meet the emergency of the case a church meeting was called, when the following resolutions were passed:—

1. That the church proceed forthwith to raise the sum necessary to secure the annuity.

2. That an appeal be made to friends in town and in the country to assist them in raising £200 to establish Mrs. Fraser in a school, or in some way of business, in order to provide her with further means for the support and education of her children.

To carry out these regulations a committee was appointed, and they are happy to state that both objects have been accomplished, and that there has been raised—

To secure the annuity	£111	12	0
For the purpose of a school or business	215	14	0
	327	6	0

In making the above pleasing announcement the committee cannot but express their devout acknowledgments to the Giver of all good, for disposing their friends to respond to their appeal with such promptitude and liberality; and view in this circumstance the realization of the promise, that God "is the husband of the widow, and the father of the fatherless."

S. PHILPOT, *Secretary*.

GREY FRIARS' STREET CHAPEL,
NORTHAMPTON.

The Rev. Joseph Pywell lately delivered a course of lectures on Lord's day evenings at this chapel to large and attentive audiences. The subjects were the following—

1. Oct. 8. The History of the Protestant Reformation.
2. Oct. 22. Reasons for Protestantism, or the question answered, Why are you a Protestant?
3. Nov. 3. The Principles of Nonconformity, or an answer to the question, Why are you a Dissenter?
4. Nov. 17. The Special Duties of Nonconformists at the present time.

At the request of the committee of the Northamptonshire Sunday School Union, the second lecture was repeated on a week day evening for the special benefit of the teachers of the various schools, in connexion with the society, of whom a considerable number attended and listened with deep interest to Mr. Pywell's lucid and able exposition of protestant principles.

J. E. R.

LLANELLY.

On Lord's day and Monday, November

24 and 25, meetings were held at Bethel baptist chapel, Seaside, Llanelly, on the occasion of its re-opening for divine worship. Excellent sermons were delivered to numerous audiences by Revs. J. P. Williams, Blaenywaen, N. Thomas, Carmarthen, J. Spencer, Llanelly, B. Thomas, Penrhiwgoch, and D. D. Evans, Pontrhydryn. The services were introduced by the Revs. J. P. Williams, D. Davies, independent, G. Jones, and M. James. Collections were made at the close of each service, and the whole amounted to the sum of £167 10s. 3d.

The above chapel, which has been greatly enlarged, is now a beautiful edifice, and capable of accommodating a very large congregation, its dimensions being sixty-two feet by forty-one in the clear.

A neat house and vestry have also been built, and the whole cost is about £600, which it is hoped will at no very distant period be entirely cleared off.

QUERY AND ANSWER.

A correspondent says, "I should be happy to hear an opinion respecting the enumeration of the twelve tribes sealed in their forehead, Rev. vii. 5—8. Why is Joseph enumerated—and in addition, the half-tribe of Manasses, whilst the tribe of Dan is altogether omitted?"

Inability to answer this question in a manner satisfactory to themselves has led some interpreters to assume that an error must have crept into the text; but as there is perfect unanimity in this passage among all known manuscripts we cannot accept this as a solution. It may however be remarked that the tribe of Dan seems to have ceased to be reckoned among the tribes of Israel long before the days of John. Early apostatizing from the worship of Jehovah its connexion with the rest of the nation became exceedingly slight, and it probably became extinct before the return from Babylon. In the enumeration of the tribes in the first book of Chronicles, Dan is not mentioned, and we believe it is not referred to at all either by Ezra or Nehemiah. The two sons of Joseph, on the other hand, were heads of what were reckoned two tribes, and either of them might be called Joseph when the other had been named. In Numbers xiii. 11, Ephraim having been named, Joseph is put for Manasseh; here, in the same way, probably, Manasseh having been named, Joseph may be put for Ephraim. We give this, not as a satisfactory answer, but as the best with which we are acquainted; if any of our friends can furnish us with a better, we shall be glad to publish it.

CORRESPONDENCE.

ORPHAN CHILDREN OF THE LATE TIMOTHY MOORE.

To the Editor of the Baptist Magazine.

The committee for the purpose of obtaining donations for the assistance of the orphan children of the late T. Moore, now at Sydney, are desirous to make up the amount of donations, will you oblige them through the medium of the Baptist Magazine, to inform those friends who have received donations towards this object, or who may wish to add their donations, that the committee would be thankful to receive the same on or before the 20th inst., after which they intend to close the account, and transmit the amount to the proper persons at Sydney, for the use of the orphan children.

The committee are happy to be informed that the friends at Sydney have contributed with a liberality which does them much honour.

The amounts received will be acknowledged through the medium of the Baptist Magazine in February. It is particularly requested that all remittances be addressed to,

Yours very truly,

WM. BOWSER, Treasurer.

7, Catharine Court, Tower Hill.

January 1, 1851.

EDITORIAL POSTSCRIPT.

The delay of some materials which were necessary to enable Mr. Brock to complete his memoir of the late Mr. Newbegin, intended for our present number, has rendered its postponement for a month desirable, but it will be found that its place is supplied by a biographical sketch of the lamented Dr. Cote, who, in the plenitude of matured vigour, has been suddenly called from the Grand Ligne Mission. The pressure of matter relating to the present extraordinary state of public affairs, has also rendered it necessary to defer some articles which are in type, and to compress our intelligence into a much smaller space than usual.

For the copy of the Confession of 1689, stitched up in our present number, our readers are indebted to the zeal of Jos. Adshead, Esq., of Manchester, who has been at the expense of the reprint, and has furnished it gratuitously. He contemplates also the publication of a new edition, bound in cloth, price sixpence, with an Historical Sketch, and the illustrative texts in full for ready reference, the profits of which are to be devoted to the widows of baptist ministers. This he hopes will be ready by the first of February.

In our List of Baptist Chapels in and near London, in the Supplement for 1850,

Shacklewell remains accidentally as in the preceding year. To the name of the former pastor, "John Cox," should have been added that of "Samuel Green," and the public services we are informed, are now, on Lord's day, morning, afternoon, and evening, and on Thursday evening.

The memoir of the late Rev. Joseph Hume, pages 39 and 40 of our present number, was furnished by the Rev. J. H. Hinton, and that of Mr. Humpey, pages 41 and 42 by the Rev. Joseph Davis.

A circular has been issued announcing a new series of the Eclectic Review, at the reduced price of eighteenpence per number, under the joint editorship of Dr. Price and Dr. Stowell. Dr. Stowell has recently become President of Cheshunt College. A volume of his on the Work of the Spirit was reviewed, and highly recommended to our readers, in our number for August, 1849. Dr. Price says, "What the Review has been in principle it will continue to be; but as a literary organ, we hope to render its contents more varied, of a higher character, and of more general and commanding interest."

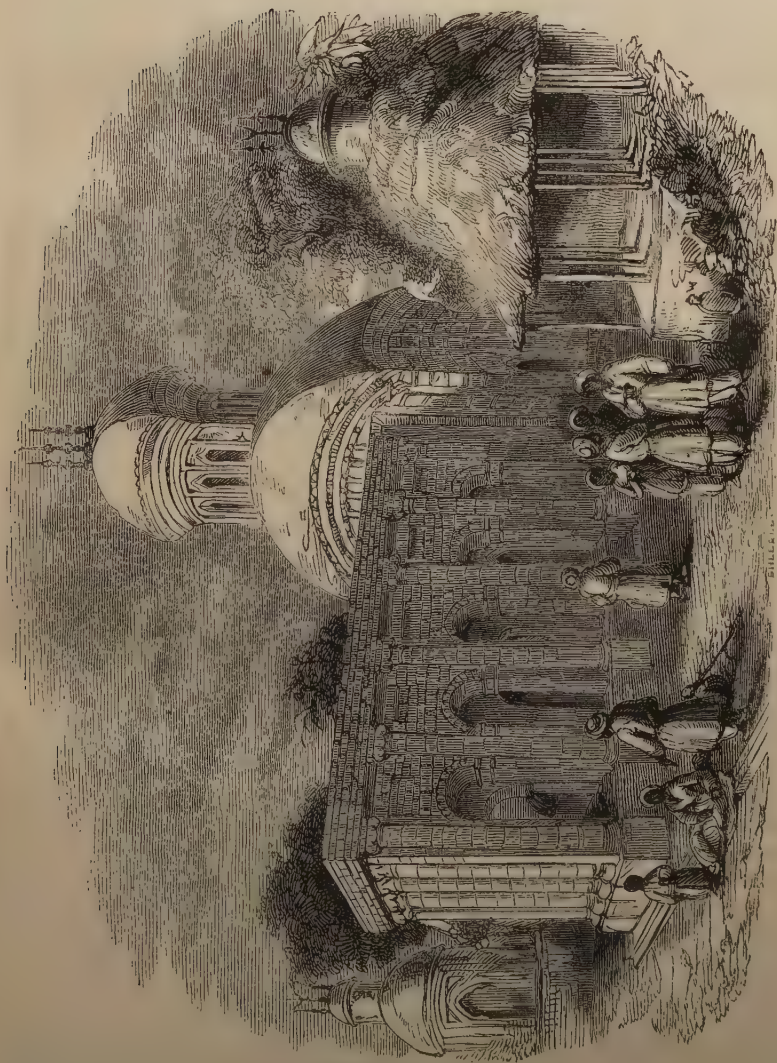
The Executive Committee of the Anti-State-Church Association has announced a project with which we sympathize very cordially. It is that of issuing a series of volumes of history written on dissenting principles. We have for many years desired to see this properly executed.

Our friends at Birmingham are endeavouring to establish a Scholastic Institution for the sons of ministers. Mr. T. H. Morgan, of Church Hill, Handsworth, Birmingham, is acting as secretary; and Messrs. Swan, New, Roe, and other ministers of different denominations, encourage the enterprise.

The Rev. W. W. Evans, now secretary and superintendent of the Birmingham Town Mission, informs us that he has fixed his residence in Icknield Street West. The design of the institution is to extend the knowledge of the gospel among the inhabitants of Birmingham and its vicinity, without any reference to denominational distinctions, or the peculiarities of church government.

We are much obliged to friends who have written to us avowing their concurrence with Messrs. Gurney and Tritton in the sentiments of approbation which they expressed in our last; but we should not deserve their good opinion if we were to occupy the space which at the present time is so precious, with such testimonials.

THE MISSIONARY HERALD.



KALI GHAT, NEAR CALCUTTA.

KALI GHAT.

In the immediate neighbourhood of Calcutta, and not far from the cathedral built by Archbishop Wilson, stands a celebrated temple of Kali. Kali is often spoken of as the wife of Siva. The goddess is rather a representative of the energy of Siva in his destructive character of Kal, or Time. Thousands of animals are annually sacrificed on the altar. Crowds of Hindoos from many miles around Calcutta, in a living stream of frantic worshippers, collect at this temple in the month Choitru. They practise the most excruciating tortures, piercing their tongues and sides, and sticking in the holes heavy pieces of iron, arrows, canes, living snakes, &c. Thus adorned they dance with indecent gestures to the obscene songs of the spectators. Mr. WARD mentions, that on one occasion, a man thrust his finger through the tongue of another, and in this manner they proceeded indecently dancing through the streets. Another had his arms, breast, and other parts of his body stuck full of pins. These acts are devotional, and are considered proofs of holiness and merit.

The interior of the temple, and the worship, is thus described by a missionary: "At one end of the temple, on an elevated spot, is placed the idol. The face is most hideous; the eyes, nose, and the mouth are painted red, and a tongue, made of solid gold, projects about nine inches from the lips. The image is arrayed with every kind of female ornament—bracelets, nose-ring, necklace, &c. Before this goddess, bloody sacrifices are offered daily. Seldom less than a hundred he-goats, and as many rams, together with six or eight buffaloes, are daily sacrificed before her altar; and at the great festival, called Kali Puja, held in October, about one thousand victims bleed: the place of sacrifice, on such occasions, is literally inundated with gore. Offerings of rice, curds, sweetmeats, fruits, cloth, gold ornaments, frequently to the amount of some hundreds and thousands of rupees, are presented by the worshippers."

Thieves and murderers pay their devotions at her shrine, and under her auspices commit their crimes of robbery and blood. When successful they offer to the goddess portions of their ill-gotten treasure as a thank-offering.

 BENGALI BOOKS AND READERS.

Previous to the labours of the Serampore brethren, the language of the natives of Bengal had received no cultivation. A new era opened with the version of the scriptures. With Drs. CAREY and YATES, and their coadjutors, commenced, to use the expression of a native author, "the revival of the Bengali language, its improvement, and in fact its establishment as a language." Up to this period nearly the whole of its literature consisted of a few versions of Sanskrit poems, detailing the amours, vices, and worship of their gods. These works are very popular in Bengal, and are frequently recited for days together in the houses of opulent Hindoos, before assemblies of two or three hundred auditors. Since the introduction of printing into India, works of the same class have multiplied, and find a ready sale among all classes of the people.

Ignorance and inability to read does not prevail to an extent disproportionate to the same defects in Europe itself. Village schools are very numerous. Children attend them at a very early age, and the period of their education lasts for about five years. The books used are chiefly extracts from the Shastras,

clumsy poetical epitomes of the two great Sanscrit poems, the Rámáyana and the Mahabhárata.

One of the best children's books is called the *Shishubodhak*, or *Child's Instructor*. It has a picture alphabet, with an ornamental border to every page and is sold for twopence. Its contents are an alphabet, a treatise on arithmetic and mensuration, rules for poetry, directions for letter writing, an invocation to the Ganges, some tales of their gods, and 108 golden verses, or slokas, in Sanscrit as well as Bengali. Thus, with the rudest elements of learning, the young Bengali is initiated into all the obscene mysteries of Hindoo worship, and taught to despise other countries, and to wash in the Ganges as the remedy for the foulest crimes.

A very popular work with the middle and upper classes of the Hindoos is the *Annadá Mangal*. From its size the price places it beyond the reach of the mass of the people; but it is regarded as the best specimen that exists of a work of genuine Bengali origin. It consists of a great variety of verse, tales from the history of Shiva and Durga forming the staple. One romantic poem, entitled Bidya and Sunda, is said to be treated in a manner which, while it "commands admiration, so far as the beauty of its language and the richness of its descriptions are concerned, is in its tendency essentially and grossly immoral, and its perusal by native females must be injurious in the extreme. The most lascivious scenes are described with disgusting minuteness and in ardent language, while the approbation of Kali incites to the most criminal undertakings. "Yet it cannot be doubted that if any book is read by and to respectable Bengali females, this is it."

A few other works might be named of a reputation not less than the above for elegance of style; yet poisoned by an equal amount of abominable matter. But these are comparatively bearable to a larger class which forms the chief and in many cases the only intellectual food of the Bengali people. It consists partly of mythological works, and partly of amatory tales. Krishna and his adulterous consort Radha form the subject of at least seven of them. Some are paraphrases or versions of the Bhagavat Purana and the Mahabharata, while others present the popular tales of the Hindoo gods in a variety of forms, to suit the various tastes of their multitudinous readers.

It may be presumed that these works are widely read from the fact that Krishna and Radha are the favourite deities of Bengal. Inexpressibly vile is the character of these deities, and their example exercises a frightful influence over the popular mind. The upper classes, indeed, pay homage rather to Shiva and Durga, or Kali, who may be regarded as the national deity of Bengal: but these gods are not less vile, while they add the most fiendish cruelties to lust.

The mind is repelled with disgust from the perusal of these frightful sources of vice. "It is," says one who attempted it, "it is almost impossible to conceive of anything more truly horrible than some pages of each of these volumes. They must utterly pollute the imagination of those by whom they are read, or to whom they are recited by strolling singers."

Yet these works do not fathom the depths of profligacy and immorality to which the Hindoo mind will penetrate. The Calcutta bazars present for sale books written for the express purpose of reducing bestiality to a systematic theory, and are adorned with engravings of the most filthy character. In the name of their national religion these vices are perpetrated, and books written to inculcate or incite to the practice of them. The names and pictures of their gods figure on their front. Every book and every section of a book commences

with an invocation, or a prayer: and hypocrisy clothes itself in the most spiritual forms and elevated language.

To displace this mass of fetid corruption, but few books have as yet proceeded from the press. What have been issued are for the most part of a religious character, consisting chiefly of tracts, with a few larger treatises, among which may specially be named the *Pilgrim's Progress* by the late FELIX CAREY. Very considerable progress has been made in the preparation of school-books, and large numbers have been issued to the various schools under native superintendence as well as European. Not only must suitable works be published; the native taste must undergo considerable cultivation. Nothing but the diffusion of pure Christianity can drive these horrible vampires into the dark regions whence they come. A literature moulded by Christian men, and imbued with Christian principles, is, next to the réception of the gospel, the greatest want of Bengal, where mind long stagnant is rapidly awakening, and where already before the rays of truth that have but just glanced on it, huge masses of popular superstition and idolatry, with some of the grosser forms of wickedness, are flitting away.

At the head of all works stands the bible as best adapted to meet the moral condition of the Hindoo. Many thousands of copies of the excellent translation of YATES and WENGER now circulate among the people, a version likely to become to the native tongue of Bengal what Tindal's version has been to the Anglo-Saxon element of the English language—at once a preservative and a standard of pure diction and literary taste. We cannot better close these brief remarks than in the words of the authority to whom we are indebted for the information they convey: "When once the bible shall have become the household treasure of every native family; and when its all-important contents shall universally be known; then will foul Impurity be compelled to hide its head before divine holiness, and the demons of the pit sink into oblivion before the glory of the heavenly Jesus." *

INDIA.

CALCUTTA.

In a letter, dated October 8th, 1850, the Rev. J. THOMAS gives us the grateful information, that the health of the mission families is on the whole good. A few have ailments, but serious illness there is none.

He adds: "Yesterday brother LESLIE baptized a gentleman who will, I trust, prove a blessing to the church. He was formerly a member and an elder of the Free Church. On the last sabbath in September I had the pleasure of baptizing my second son. On the same day, I believe, brother LEWIS baptized one or two persons at Dum Dum, and at Dacca brother ROBINSON baptized the two German missionaries."

Just as we are going to press we have received intelligence of the safe arrival of the Deputation in Calcutta. The following paragraphs are extracts from a private letter from Rev. J. LEECHMAN respecting it. Their insertion will gratify the numerous friends who are interested in the great object of our brethren's journey.

* Calcutta Review, No. xxvi., p. 284.

Bay of Bengal, Oct. 29th, 1850.

On the 22nd of this month we left Colombo and our dear friends there for Galle, to await the steamer to take us on to Calcutta. On Friday morning the first thing I saw from my window was the steamer lying outside, waiting for the pilot. Since we left Ceylon we have had splendid weather, and the sea like the Clyde for smoothness. We landed at Madras yesterday, and spent all the time we could with our missionary, Mr. Page, and his good wife. They were delighted to see us, and though our meeting was short, I trust it was profitable: he has his discouragements, but his comforts too, and seems truly devoted to the work of the Lord in this heathen land. We are now sailing rapidly up the Bay of Bengal, and hope, if all is well, to arrive in Calcutta on Friday next. Since leaving Ceylon we have had no storm, no squall, and you will be glad to hear, no sea-sickness. Thanks be to God for all his goodness. We are all very comfortable, but very hot; the perspiration streams down me while I write; when we get to Calcutta it will be much cooler.

Calcutta, Nov. 6th, 1850.

We have had a beautiful run up the Bay of Bengal. On the 31st ult. we got the pilot, and anchored that night a little below

Diamond Harbour. On Friday, the 1st, we were safely landed in Calcutta in health and peace. Oh, that I could better praise the Lord for his great goodness. Brethren Wenger, Lewis, and Pearce were awaiting us, and gave us a most hearty welcome. We met most of the missionary circle at tea the same night, and sang with mingled emotions, "Kindred in Christ, for his dear sake," &c. We felt it sweet and refreshing. On Saturday we had many visitors, Dr. Boaz among the earliest. On Lord's day morning I preached for brother Leslie at Circular Road, and in the afternoon went to the native chapel, where I heard and very much enjoyed a Bengalee sermon; we partook of the Lord's supper and sang Krishnu's hymn, after which I spoke a few words in Bengalee to the brethren and sisters, at which they seemed pleased. You would have rejoiced to hear the native brethren praying for a rich blessing on us, and our coming—on our friends for *letting us come*, and on our churches that they may be abundantly rewarded. In the evening brother Russell preached, and brother Leslie administered the Lord's supper.

We arrived here the *first day* of the cold weather, and the mornings and evenings are beautiful. We are both quite well, and intend taking every care that we may continue so.

DACCA.

In the following letter from Rev. W. ROBINSON, dated October 1, 1850, is announced the interesting intelligence of the baptism of two German missionaries, their desire to unite themselves to the Society, and to carry on the work of God at Dacca in conjunction with our aged brother. The circumstances necessary to the understanding of the case are as follow. A few years ago a Dr. Heberlin originated a mission in the eastern part of Bengal, having its head quarters at Dacca. At two different times he obtained from Basle eight brethren, who had been educated for missionary service in the seminary there. He purchased at a very low price a piece of land a few miles from Dacca, where he located at first one and then another of his missionaries. The rest occupied stations further to the east and north-east, so as to approach the stations of our American baptist brethren in Assam. At the sacrifice of much of his own property, and assisted by various friends of missions in Bengal, he supported the work until his death, about fifteen months ago. Contributions had previously declined, the mission had also been carried on amid much dissension and with great difficulty. His decease immediately led to the breaking up of the mission. Four of his labourers joined Church of England societies, one removed to Southern India: a sixth, Mr. Daubl , whose views on baptism had undergone a change, was baptized by Mr. Brown in Assam, and became a missionary of the American Baptist Board. The remaining two, Messrs. Bion and Supper, continued to occupy their station at Doyapore, near Dacca, being unwilling to forsake the small congregation they had gathered, and at the same time declining all offers and entreaties to join the Church of England. Owing in some measure to Mr. Daubl 's example, doubts

regarding infant baptism arose in their minds, which have resulted as detailed in brother ROBINSON'S letter.

It has long been the desire of the Committee to send aid to Mr. ROBINSON. He is an aged man. Ere long, if not called to his rest, he will necessarily be laid aside from further service by increasing infirmities. Dacca is a field of the greatest importance, and it would have been a cause of great grief, if after more than thirty years' labour the Society, from deficiency of men or means, should have been constrained to lose the fruit of such prolonged toil. The Committee, therefore, thinking this a gracious interposition of the Great Head of the church, have so far acceded to these brethren's request, as to authorize the deputation to accept them as missionaries of the Society, if after inquiry and counsel with the brethren in Calcutta, they may deem it right so to do. Respecting it Mr. WENGER thus writes: "I have repeatedly mentioned Dacca as a place where our mission ought to be strong. These are just the right sort of men for that place, prepared to our hand by God. I feel that if my voice can at all reach the Committee, I ought to lift it up strongly in favour of these men being taken on. They have gone through fire and water, through much mental suffering, and even bodily distress."

I was duly favoured with yours of May 30th, for which please to accept my best thanks. I intended to write to you earlier than this, but I learned from the Herald that you were likely to come to India; on that account I determined on some delay, for I thought that should I write immediately, you might, when my letter arrived, be on your way to India. I felt that I should be very glad to see you, but it seems now that I am not to have that pleasure till we meet, as I hope we shall, in a better world. I think that much of the pleasure which we shall have in that better world, will consist in the society of beloved saints. I sometimes hope that I shall soon be in that world. As Fawcett says,

"I faint with toil, and often say,
Let not thy chariot long delay."

I rejoice that you think so much about Dacca; the following lines will, I hope, convince you that the Lord thinks about it too. I suppose that you will have heard before this reaches you, that the two German missionaries here had changed their sentiments relative to baptism, and had come over quite to our opinion. I have now the happiness to inform you that they have been baptized. Last sabbath day, September 29, I had the great pleasure of immersing them both in our little chapel here. A few respectable persons among the residents of Dacca were present, and were very attentive. After a short sermon from me, in which I endeavoured to show all present that there is no such thing as infant baptism in the New Testament, Mr. Bion ascended the pulpit, and, in a bold fervent manner, read an address in English, in which he gave an account of the change of sentiments which had taken place in himself and Mr. Supper. When he came

down from the pulpit, we proceeded as usual, and while singing the beautiful verse,

"Fearless of the world's despising," &c.

I immersed them both. They were very happy in their own minds; indeed, quite joyful. They wrote me two short notes that same afternoon, full of expressions of holy joy.

They wish to join our mission, and I hope that our Committee will feel authorized to accept them. They are at present supported by the Basle Society, but they expect to be dismissed as soon as it is known that they have been baptized. I could not assure them, indeed I could not give them much reason to hope, that they would be taken up by our Society, on account of the paucity of our funds. I told them, therefore, that the question of their immediate baptism must rest with themselves. "By being immediately baptized," I said, "you risk the loss of all support. Your own society will discard you, and it is doubtful whether our Society can accept you. It would look well in you to leave all consequences with God, and to take up your cross, and at once follow the Saviour, but this is a course to which I cannot persuade you on account of the severe trials that may follow. You must determine for yourselves." They heard with much serious thought, and after thinking and praying the matter over for a few days, they came to my house last Thursday, and said, that they had determined to leave all consequences with God, and to be baptized without delay. They ended by begging me to baptize them the next sabbath. I most gladly complied, and they have accordingly been baptized. This event was not expected by me, for they did not give me a hint that they were thinking on the subject

till they had nearly made up their minds. On the twelfth of this month they told me that they had quite become baptists in their sentiments, and on the twenty-sixth they requested me to baptize them on the twenty-ninth, that is, on the next sabbath. They are, I believe, really men of God; pious, laborious men. One of them, Mr. R. Bion, has been three or four years in the country, and preaches and prays in the Bengali very well. The other, F. Supper, has been here, I think, between one and two years; he cannot yet speak Bengali very fluently, but he is a studious man, and he will, no doubt, soon speak. He is not so good an English scholar as Bion, but he will improve in English. They have both been well educated at the Missionary Institution at Basle. In a word, they are such men as you would, I am persuaded, rejoice to take if you knew them, and had the means. Bion is, I be-

lieve, about thirty; and Supper, I believe, two or three and twenty. Having lately received a remittance from Basle, they have enough, with great care, to support them three or four months. They are of course desirous of hearing from you as soon as possible.

I myself have often thought, that eastern Bengal would be left in the hands of Dr. Hëberlin, but the Lord has ordered it otherwise. "The things which have befallen me have turned out for the furtherance of the gospel," thanks to the Lord. It is *his* work, and in my eyes, at least, it is wonderful. I have received the circular requesting information. Allow me time, and I will answer it. I have had a trying hot season. I did not expect to see October, but here I am still. The exertions of last sabbath, i. e., preaching twice and baptizing, have fatigued me much; but I am still yours in-Christ.

AFRICA.

FERNANDO PO.

Our readers will peruse with pleasure the following characteristic letter from our native brother, HORTON JOHNSON. In Mr. SAKER's absence he has for the most part laboured at Cameroons, and it appears with much ability and success. His letter is given without any change except in the spelling of the words, and is dated October 5th, 1850. It is most gratifying to find, under the unfavourable circumstances that have so recently befallen our African mission, that God's blessing rests upon the labours of the native teachers, and that our brethren now on their way thither will find so much to cheer and animate them.

I take the opportunity to write you this few line to inform you how things go on, and how we are getting on. I should not be happy to see a vessel leaving this port without sending you a few line, and I hope this will give you equally satisfaction. We are all well, both at Cameroons and Bimbia. I left Cameroons on the 23rd September; my families were quite well. I left Samuel Johnson in charge—the young man Mr. Saker sent to assist me. I call to Bimbia, and they are all well. I came over to put Mr. Becroft's iron boat together. He sent to me for to come and do it for him, and I do not like to refuse him, but as soon as I can get it done I shall make my way to Cameroons again, for I cannot leave the people. I see that the Lord is blessing the work, and pray day and night to God that he may send some one to come to us. We are now left alone without some one to tell us what to do. Our chastisement is too heavy, more than we can bear it, but I hope the Lord will have the compassion upon us again to show us his smiling face upon us

again once more, and I hope God will bless you all to keep you the same heart and mind which you had before towards Africa, to pray for us that God may take away his heavy hand from us; and may it please your Committee to look over this matter. Here these two stations, the seed which you sowed by the good people which you sent to us, although the Lord has pleased to take away all of them from us, the seed now commence to spring up, and what can we do? We cannot manure it, only look to the Lord, "let him do what it seem good in his sight."

Here these two stations, both places got a flock, Bimbia two, Cameroons one; no shepherd for them. As for Cameroons, also Clarence the same, I can say with rejoicing of heart, there are ten of them ready to be baptized, and good many want to get married. I only want now some one to come and do it. The school is well attended, and the chapel also. Prince James Bell has removed from King Bell's town, to come live with me, and I have given him a small spot of your ground which Mr. Saker bought at King Bell's town,

to live together with brother Smith, because his wife been complaining to me that she could not live peaceably with her country people, because they have given up all their country forms, and the people hate them because they come to chapel. I ask King Bell what is the reason he allowed his people to trouble James and his wife. He says that James and his wife want turn God people, and they do'nt [want] no contra person, so they must go and live where God people is, so I oblige to give him a place. I am hoping to see Mr. Saker soon. The seed which he planted is now grown up, and bears the fruit. I want him to enjoy the fruit, or some one.

We have the little boat in use; she now runs back and forwards. We take care not run Society to any expense. Mr. Becroft has given us all the listing to fitting out the boat, and also he is very kind to us, only we cannot feel comfortable long on till we get some one, which beg your Committee will have the pity to try and get for us, and may the God of love will granted you; that may not be offended with my poor broken English, and your all well, and may the Lord Jesus Christ strengthen you to carry on his cause in Africa.

WEST INDIES.

HAITI.

Mr. WEBLEY, in a letter dated Jacmel, September 12, 'gives the following particulars of the mission. The work of God is carried on under great difficulties, arising from the agitated political state of the island. But recently a plot to assassinate the members of the executive, and many inhabitants of Jacmel, was discovered by the Emperor Soulouque, while disorders of every kind continue to exist. Any event touching the little band of Christ's servants, who, called by God's grace, hold up the light of life in the dense darkness of ungodliness and sin, has an especial interest, and will secure our readers' attention to such details as we now lay before them. Mr. JUDD is a missionary supported by our American Baptist brethren.

On thorns roses sometimes grow, and through the dark clouds the sun sometimes shines, but mercy is *always* mixed with judgment. My correspondence with you must often have elicited the truth of these sentiments, as my letters contain intelligence at one time encouraging, at another time discouraging. My letter to you to-day, too, will partake of this twofold character, as I have good as well as bad news for you.

Good news.

I will begin with what I consider to be good news. The past week has been to us all, in no ordinary sense, a happy week. We have just terminated, in connexion with Mr. Judd, the American Baptist missionary at Port au Prince, a series of missionary meetings which we propose henceforth to hold annually in this town. Mr. Judd, with his wife and Miss Howard, a teacher in the school at Port au Prince, together with a converted negro, Mr. Cajoue, a member of Mr. Judd's church, arrived here on the third instant. As they were fatigued with their journey, and as the rain fell heavily during the first week after their arrival, we deferred our proposed meetings till the following week. On Monday evening, the ninth inst.,

we held a missionary prayer meeting to invoke the divine blessing upon the services, and to pray for a revival of religion amongst us. This meeting was well attended, and many fervent prayers were offered up. The Tuesday following we held a similar meeting to the class meetings of the Wesleyans for the purpose of consulting together, and of ascertaining the cause of the present low state of religion amongst us, and of suggesting plans for securing the more rapid extension of the Redeemer's kingdom around us. At this meeting again much earnest and persevering prayer was put up, much sweet Christian experience was brought out, many simple and humble confessions were made of coldness of heart, of short comings, of want of communion with God and of lack of zeal for the divine glory, and all seemed to agree, and had thought, prior to coming to the meeting—the object of which was announced—that there must have been something in their individual conduct, some personal sin, that had caused God to retire from their midst, and to appear to hide his face from them.

Truly God was in this meeting. Of this we had proof in the earnestness of prayer and in the enjoyment that was felt. On one

occasion, in the midst of solemn prayer that God would this year double the number of members in communion, one young person, who had long been thinking about her soul, without apparently being able to decide for God, involuntarily and audibly exclaimed, "Yes, I will join the church."

The first missionary meeting.

On Thursday evening we held what we designate a public baptist missionary meeting—the first ever held at Jacmel. We commenced by singing a missionary hymn. This had the double effect of announcing that the meeting was begun, and of attracting the people to our house of prayer. The people therefore soon began to flock to the chapel, and we soon had a large and interesting congregation both within and without the doors. After singing, brother Judd engaged in prayer. He then read a letter from the church at Port au Prince, addressed to the church at Jacmel. This letter gave an account of the trials and prosperity of the church during the year, and affectionately claimed an interest in the prayers of the church at Jacmel. After this I read two letters, which I had previously translated for the occasion, and had received a few days previous, one from the church at Dover, and the other from the church at Rochdale. These letters created much interest, and were listened to with great attention, as they served to show how much the people here, as well as the mission family, lived in the affections of friends at home. Brother Cajoue then gave a short address. Brother Deschappelles too, the young man I am training for mission work, gave an address. I then followed up with an account of the movements of our Society, its agents, its fields of labour, its success, and its present pecuniary difficulties, showing the congregation that, on account of pecuniary embarrassments, it was impossible for the Society to build us at present a chapel, and that there was, therefore, need of greater and more strenuous efforts amongst ourselves. I concluded my address by urging upon all present the necessity of repentance and faith in their own individual cases, without which the conversion of the world would be to them but a matter of minor import.

Brother Judd's address was the last, and most earnestly did he plead with the congregation to give themselves to God. His theme was the cross, and his aim was evidently the conversion of souls. A collection for our new chapel, which amounted to thirty-four Haitien dollars, or about twelve shillings English money, closed this happy and long-to-be-remembered service. Oh! may the divine blessing attend it, and may he give us many such tokens of his presence and favour as he then indulged us with.

Bad news. The first death.

But I said I had bad news for you. Well, we have just sustained a very heavy loss in the death of one of the members of our little church. This is the first death that has occurred amongst us since the church has been formed, and has given rise to no little excitement in the town, no little sorrow in the church. The event has however, I trust, been overruled for good, as perhaps the sequel will show. Mrs. R. was about sixty years of age when she died, and was the first person I baptized in Haiti, on the 5th of April, 1847. She was therefore the oldest member of our native band. She was also the mother of the youth whose baptism was mentioned in last July Herald. At one time she was a very wealthy woman, but had recently been much reduced in circumstances. Indeed, her trials and losses appear to have contributed much towards her decision for God. In spite, however, of her subsequent comparative poverty, and of her change of religion, as it is here called, she was universally respected and beloved in the town.

Closing scenes.

Of her present safety I have no doubt. She lived, and suffered, and died as a Christian. Her end therefore was peace. During a long illness, which lasted nearly six months, I had frequent opportunities of visiting her, and of conversing with her. Towards the last I called to see her every day, and not unfrequently twice a-day. In the midst of extreme suffering she seemed resigned to the divine will, whether for life or for death, and her only trouble seemed to be respecting an exiled son not yet brought to God. On one occasion I asked her if she felt safe in the prospect of death; if she could resign all into the hands of Him whom she had loved and served during her life, and if she felt Him increasingly precious as she approached her end. Her answers to these queries were, "Oh! yes, I can leave all, and resign myself wholly to Him. But oh! what a sinner I have been. How have I sinned from my youth up! Lord, forgive me; cleanse my soul in thy precious blood; leave me not to myself, but lift upon me the light of thy countenance, and give me peace." On another occasion, her faith seeming to waver, she exclaimed, "Oh! why should I doubt, since Christ is so good to me, and now so precious?" A few days before her death she called in some of her friends, asked them if they had aught against her, and begged them to forgive her as she then forgave them. Feeling herself within the grasp of her last enemy, she called her children around her, embraced them, and commended them to God. Never shall I forget this touching scene. Life was fast ebbing, and death was

evidently near. Yet there lay a Christian dying! a very rare sight in Haiti. Before her death she gave directions for her burial. She wished to be buried by the side of her mother, and desired that her funeral should take place the day of her death, so that there may be no "watching" over her corpse, as is customary here at catholic burials.

The burial.

On the 11th of September, at six o'clock in the morning, she bade us farewell till we rejoin her in the company of the spirits of the just. How bright must have been the light of the day which that morning shone upon her! May the dawn of that day ultimately rise upon us. This was the day fixed for our public missionary meeting. Our sister was to have been buried at four o'clock, and the meeting to have been held at six. The rain, however, fell in torrents the whole of the afternoon, and prevented both the funeral and the service. The following morning, at seven o'clock, a messenger came for me to say that all was ready, and I proceeded at once to the house of the dead. Here a great number of persons were assembled, some perhaps to witness the ceremony of a protestant funeral, and some to pay their last tribute of respect to the memory of the departed. Perfect silence and great solemnity prevailed amongst them. They seemed to be spell-bound. Instead of laughing, and joking, and talking of matters of business, as is usually the case here on such occasions, they seemed awed by what was going on. The simplicity and neatness of the preparations for the funeral presented, too, a striking contrast to the gaudy show of catholic burials. There were no candles to light the soul of the departed to its long home; no cross standing at the feet of the dead to give it sure and safe passport to the world of spirits; no priests or boys in long white robes, chanting their unmeaning, unintelligible Latin jargon over the lifeless remains, which lay there stretched out in a plain mahogany coffin, dressed in a pure white muslin dress—how beautifully emblematical of the then spotless purity of the departed soul!—with a black silk veil thrown lightly over the face. Upon arriving at the house I read the ninetyeth psalm, and knelt down by the side of the dead for prayer, not indeed for the dead, but for the living. The procession was then formed, and moved slowly on to the school-room, which we still use as a chapel, and which we had put in mourning for the occasion, for the double purpose of showing our respect for the memory of our sister, and of not wounding, more than was necessary, the feelings of catholics present. Here the service was opened by reading a few portions of scripture, such as, "I am the resurrection and the

life," &c., "Man that is born of a woman," &c., together with a part of the fifteenth chapter of the first epistle to the Corinthians. These passages formed a prelude to an address founded upon the words, "We all do fade as a leaf, and our iniquities carry us away like the wind." Here I endeavoured as solemnly and forcibly as I could, to show the necessity of personal preparation for death by repentance, and faith, and Christian life. I then concluded by singing and prayer. The hymn we sung, which was universally admired, and for copies of which so many persons have asked, I copy and enclose to you. After singing and prayer, the procession again formed, and set out for the cemetery, at a short distance from the town, where prayer was offered by brother Judd, after the corpse was lowered into the grave.

Impressions.

Slowly and decorously the procession then broke up, and one and all proceeded to their respective homes, doubtless pondering over the oddness, yet simplicity and beauty, of a protestant funeral. The service will certainly not soon be forgotten. It has served as a topic of conversation amongst all classes of the town's people, and, as many catholics were present, as many favourable impressions were made, and as nothing was said or done to wound the feelings of our catholic friends, I am persuaded that the service will do more good towards establishing the mission here than all the missionary services mentioned above. Already several persons have expressed the wish to be buried in the same way; others have said that *must* be the true religion; and others again, if it were not for the baptism—of which by the way they need not be so afraid—I would certainly join those "methodists." Poor, deluded Haitiens, they seem to be ignorant of the fact that repentance and faith are with us essential prerequisites to admission to our communion, and that when the love of Christ dwells in their hearts, they will cheerfully take up their crosses and obey his commands. May the veil soon be removed from their eyes, and the charms of the Crucified lead them not only to admire, but also to embrace the religion He suffered and died to found.

In conclusion, I have only to say that we are all tolerably well, and that I shall be glad if you will kindly forward me your form of trust deed, that I may have the trust deed of the land purchased for the chapel made out, and passed over to the Society. Many thanks for your last kind letter, under date July 16th; your instructions therein contained shall be duly attended to.

HYMN SUNG AT MRS. R.'S FUNERAL.

"Ne suis-je né que pour mourir
Et descendre au la tombe!
Où mon esprit doit-il s'enfuir,
Tremblant, quand je succombe?"

"Séjour couvert d'obscurité
Pour la pensée humaine !
Impénétrable éternité !
Vers toi la mort m'entraîne.

"O Jésus ! ta compassion
Veut qu' aucun ne périsse ;
Tu voulus par ta passion
M'arracher au supplice.

"Montre-moi comment éviter
Ta terrible colère ;
Et quand tu voudras me juger,
Sois mon Sauveur, mon Frère.

"Toi qui m'as aimé le premier,
Fais qu' à mon tour je t'aime ;
Et que, dans ton ciel, te louer
Sois mon bonheur suprême."

TRINIDAD.

Under date of September 24, our missionary brother, Mr. COWEN, writes in a more cheerful and encouraging tone from this comparatively infertile field than he has been wont to do. We commend his wishes to the kind and generous assistance of our friends. Particularly important is it that we should be enabled to support Mr. INNIS, from whom an interesting letter appeared in our July Herald. At present we need £20 additional to the amount already promised.

Sherring Ville.

I am happy to inform you that our schools are becoming increasingly interesting, that at Sherring Ville, under the care of a brother, Mr. Day, especially. I laboured there last sabbath, and where a year or so back we could hardly get a dozen children, I met nearly sixty, all warmly attached to the school and their teachers. We had also a fair congregation, the manager and two overseers from a neighbouring estate among the number. Now, if we had not a chapel here in which to receive the people, and keep our school, we should occupy a most contemptible and useless position. This station itself would not now be unworthy of the entire services of an European missionary, with the estates that surround it. A gathering of 100 adults, sixty sabbath school and thirty day scholars, a small cedar chapel, and four acres of land, are the result of a few years' hard and patient toil at Sherring Ville. Here we have fairly taken root through the direct favour of God upon our efforts, and when I remember our gloomy prospects at the commencement and for many a day afterwards, I heartily thank God and take courage. It is the cheering prospect the sabbath school affords that fills my heart with hope. But were we to abandon it for a month, or were the people to gain the faintest unfavourable impression regarding the stability and permanence of our operations, it would be a sad blow to us at this critical time, just as we are recovering from a feeling bordering on something like despair, at all events of great anxiety of heart.

Mount Elven.

The school under the care of brother Inniss is not so flourishing, nor is there such a healthy state of feeling abroad at

Mount Elven as at Sherring Ville, and for this reason, that our chapel at Mount Elven was only raised last year, whereas that at the latter place was put up four years back ; besides which, at Mount Elven we have the direct opposition of our rector to contend against, which we do not so much feel or fear at Sherring Ville. Notwithstanding, we have a hold here also, which is being daily strengthened as the people understand our real motives. Here we have a gathering of sixty at worship, but our schools during the week, and on the sabbath, are not so well attended. However, we have only just commenced our operations in this department, and when the utter disregard of these American refugees to the education of their offspring is taken into account, an attendance of twenty out of about forty children in the village, is not so very discouraging. Besides this, brother Inniss has a class for grown up youths, in which he takes a deep interest. Well, at Mount Elven, after a patient effort for some time, we have a small cedar chapel standing on an acre of land, a congregation of say sixty, sabbath and day school twenty ; a few church members, say ten, and other fields of usefulness lying round this central spot. Here also I take it we have taken root, or obtained both a legal and moral standing, which only requires to be cultivated. If you knew the difficulty of taking hold at all here, you would not think we value too highly these small tokens of the divine favour.

Further Efforts. Chapel wanted.

From Mount Elven a road has recently been opened to the eastern coast, where there are several estates, and some hundreds of disbanded African soldiers leading a semi-barbarous life, and in the course of time who can tell but we may be able to pay them

an occasional visit in the name of the Lord? I have yesterday arranged for an acre and a half of land in another direction, where we have a few members but no chapel, and where our progress will be small indeed till we get a chapel. I have myself struggled through with the two already named without soliciting or receiving much help, but cannot attempt it this time except I borrow money. We lavish no money on our little places; all we wish to secure is room, and naked benches. Whoever will kindly favour us with £100 towards our third chapel in this quarter shall have the place as a standing monument to his name and noble nature. And who that has it will refuse to part with such a trifle upon such interest as we now have at Sherring Ville? One hundred hearers of the gospel, sixty sabbath school children, half of whom read the word of life, while the branches of the gospel tree are extending from this central point far and wide, inviting many more to take shelter and refuge under their peaceful shade. Is not this small possession which we hold in trust for the Lord Jesus worth a much greater risk than the petty sum of £100? Who will venture then for our third little chapel, and have a stake in the affair? The locality in which it is required is much more important and thickly populated than is either of the other places. There are also nearly a dozen members on the spot, who are ready to afford all the help in the way of labour they can. Besides, it will be £50 less expense to build a place now than if we defer it for some two or three years to come.

Mount Hopeful.

Mount Hopeful is where I reside, and of which you have not as yet heard much. It is altogether a new station. The meetings are held in my house every sabbath afternoon as I return from one or other of our stations already named. We have no chapel, and consequently are kept back, for the people will not respect nor regularly attend upon worship in a private house. Our number is generally from twenty to forty. We have erected a rude school-house, in which there are from twenty to thirty children under instruction. Mr. Woodhouse, a

creole of the island, is the teacher, but owing to intemperate and other evil habits, I am about to dismiss him. At this station we have also a small sabbath class, which is encouraging. I have recently commenced a series of prayer meetings every week, and at different points around me, which have taken well. The people seem to enjoy these opportunities much, and in order to interest and improve the people as much as possible, I read each time some telling extract from our Herald, to which they listen with great pleasure.

Romish opposition.

These meetings, four each week, are not only well attended, but have made a considerable stir in the neighbourhood, and created some opposition from the Romish priest, who makes it part of his clerical duty to ride among the people over whom he has any control, either on the ground of christening or marrying them, and to declaim against our attempts to awaken their drowsy spirits. But in general the people don't think the better of either him or his "only true religion" for his interference, a thing he has never been known to do, in the case of a dance, a cock-fight, or sabbath desecration. May these awakening meetings be greatly blessed! Oh, may the set time to favour us come, and spiritual light and life take the place of the darkness and death that now so alarmingly prevail. I might also mention Woodlands as a station connected with Mount Hopeful, and where we have a gathering of about forty persons in one of the estate houses, but for want of more help we cannot pay this important locality the attention it deserves. Around it are several estates. There is no means of instruction in the quarter, so that the children are growing up in the most beastly state of ignorance. Oh, for more means; £30 per annum would give them a little school, and our mission a hold and footing among the people. Shall we lose this chance? Then there is Couva, distant from here thirty miles, a fine, promising field, with a few friends already there, but we can only look and long, and lay before you their necessities.

HOME PROCEEDINGS.

We find by a communication from Mr. JOHNSON, that Mr. WHEELER embarked at Liverpool in the Auckland on the sixth of last month. He was in good health and spirits, and, to use his own language, had experienced the refreshing influence of a valedictory service held there the Monday previous, as well as that flowing from the kindness and Christian attentions of our friends in that town.

Only a few meetings, as far as we know, have been held during the past

month. Mr. UNDERHILL has visited Lydney, Coleford, Blakeney, and Woodside! Mr. TRESTRAIL was present with Mr. CAREY at the anniversary of the Juvenile Auxiliary at Blandford Street, at which the attendance was large, and the interest manifested by the young very decisive and encouraging. Mr. CAREY has also represented the Society at the Annual Meeting of the Shouldham Street Auxiliary. Shacklewell has also had its meeting about the middle of the month. We are afraid our friends there were disappointed by the absence of some who had engaged to take part in the service. One of the Secretaries was out of town, and the other was detained at home by illness, as well as another brother whose assistance had been expected.

We have great pleasure in calling attention to the following interesting letter, which has been sent to us by a friend. We make no apology, for none can be needed, for the insertion of such a communication. We sincerely hope the suggestion founded upon what the writer describes will be followed up by the students in our various colleges.

To the Editor of the Missionary Herald.

DEAR SIR,—Will you kindly allow me a short space to describe a missionary meeting which I recently attended, and to make a suggestion in consequence of it? From the truly catholic spirit which characterizes your Magazine, I am sure no apology will be deemed necessary for speaking of the efforts made by another body of Christians towards the evangelization of the heathen world.

The missionary meeting to which I allude, was held December 13th, 1850, at the Lecture Hall, Richmond, Surrey, and was conducted *entirely* by the students of the Wesleyan Theological Institution of that place. This meeting was the second which has been held by the students of that college in the same room. The first took place on Dec. 18th, 1849. Both meetings were similarly conducted; the senior student in the chair, called upon his brethren to move and second resolutions, all bearing upon the missionary enterprise. The first meeting took the audience quite by surprise. About fourteen young men were on the platform, eight or ten of whom spoke; and the fervid zeal and earnest piety which they all displayed, as they addressed the meeting, produced an effect never to be forgotten. In order to prevent any unpleasant feeling among themselves, in both instances the speakers had been chosen by ballot, and the motive which induced them to hold these meetings was the desire to stir up a spirit of missionary zeal among the young men of their locality.

The second meeting, though conducted by an entirely different set of students (as most of those who spoke at the first were intended for missionaries, and have since left the Institution to proceed to their several fields of labour), was equally interesting and effective. In consequence of the fame of the first meeting, the audience was much larger, the Hall being densely crowded with people of all denominations, and the collection also amounted to a much higher sum.

The first collection, I believe, was between £6 and £7; the second £22 17s., a large sum for a Richmond audience at a missionary meeting. It should also be stated that these meetings were both additional to the anniversary missionary meetings of the Wesleyans, which had been held a few days previously, the collections therefore must be regarded as extra contributions to their missions. It was truly delightful on both occasions to see so many young men (some of them *very youthful* in appearance) rise and address the younger portion of the audience, entreating them to "come out from the world," and professing themselves ready to go to the uttermost parts of the earth in the service of the mission.

The suggestion which I wish to make, sir, is, that the example so unostentatiously given by these Wesleyan students, should be followed by the students of the various colleges of our own denomination. No doubt at Bristol, at Bradford, at Stepney, and at Pontypool, there are young men equally devoted, of equal talents, and quite as learned and intellectual as the students at Richmond, and who could conduct a missionary meeting with equal effect, and I trust with as abundant success. The countenance and support of liberal-minded Christians in all those places would, I feel sure, be amply accorded to them, and if they obtained on an average but £10 at each meeting, even that would be an offering worth making towards the liquidation of the debt of our missionary society. Besides which, I am convinced it would be gratifying to their auditors, to hear and judge for themselves of the piety and zeal possessed by our future missionaries, for in the instances of the meetings referred to, I was struck with some of the remarks made by the people as we left the Hall, such as, "*These are the men for missionaries,*" "*If we send such young men as these to the heathen, God will bless the work,*" &c.

Trusting the hint now given will be as kindly taken as it is meant, and praying that if the students of our colleges shall think it well to hold similar meetings in their respective localities, an unction from the Holy

One will rest upon them, and bless their efforts, I am,

Dear Sir,
Yours respectfully,
A CONSTANT READER.

Our friends will peruse with melancholy interest the following extract from a letter from Rev. JOHN LEECHMAN to S. M. PERO, Esq., dated Colombo, October 14, 1850.

Our hearts are cheered to find the high estimation in which our beloved missionaries are held by the community in the island. Chater is not forgotten, though so long in his grave. Daniel is a name venerated by all, native and European, and is never uttered without a eulogium on his apostolic consecration to his great work. Davies is deeply lamented. He and his dear wife seem to have been much beloved. Our brother Allen, on whom alone all the care of the great work here devolves, is a worthy brother, esteemed for his own and his work's sake. I often am sad when I look at him; care-worn and exhausted, if help be not speedily sent him, he too will fail. We are all in deep anxiety about brother Dawson and his interesting family; we much fear the "City of London," in which they sailed, has been

lost. When at Kandy this week, visiting his station, we found him as much beloved as the other brethren. A lady told me an affecting incident respecting their little boy Charlie, about six years of age. Before they left, Mr. Dawson was very ill. Leeches had been applied to his temples, and poor little Charlie was much grieved to see papa's face bleeding and disfigured. When he retired to bed, his mamma heard him sobbing, and went to learn the cause. "Oh, ma," said he, "I have been thinking how sad it will be for us if dear papa die. *Could we not pray to God that we might all die together?*" If, as we much fear, the sea has swallowed them up, how mysteriously has God granted the desire of the dear child! We are looking with great anxiety for the next mail, in hope that yet all may be as we wish.

There is now scarcely a doubt that the prayer of this dear little boy has been answered. The owners have abandoned all idea of the safety of the vessel, and the underwriters have paid the insurances. The Committee, feeling that now hope is extinguished, have passed the following resolution.

Resolved,—That as there is now every reason to conclude that the ship, "City of London," which sailed from Colombo for England in February last, with the Rev. C. C. DAWSON and family on board, has been lost at sea, the Committee desire solemnly to express, concerning this calamitous and deeply afflictive event, feelings of reverent submission as well as of pungent sorrow. Deeply regretting the loss which the mission in Ceylon has sustained, they record their high sense of the Christian character, conscientiousness, fidelity, and zeal of their departed brother. During his residence in that island for nearly ten years, he laboured steadfastly as a missionary among the natives, many of whom he was the instrument of converting to God, secured the confidence and love of his fellow labourers in the field, and endeared himself to the people of his charge. Incessant toil in a tropical climate had so shattered his health, that a voyage to England was deemed absolutely necessary to the preservation of his life, but reluctant to abandon his post he delayed it so long that his death was apprehended during the progress of the arrangements for effecting his removal. The Committee offer to his friends and relations, and to the church in Ceylon now bereaved of its pastor, their affectionate sympathy and condolence.

The Committee have had to mourn another bereavement in the unexpected removal of the Rev. R. ROFF of Cambridge, who died after a short illness on Friday, November 29th. They have recorded their views of this event, and their feelings of affectionate regard for their deceased friend, in the resolution which is below, and which has been communicated to the bereaved widow and church.

Resolved,—That this Committee record with sentiments of devout submission the unexpected removal of their beloved brother and fellow member, the Rev. R. ROFF, of Cambridge, from the scene of toil and conflict to his eternal rest. They magnify the grace

of God in him, as especially exhibited in his blameless life and conversation, in his Christian spirit and temper, in his faithful and zealous labours as a minister of the gospel, and in his judicious attention to the business of this Committee; and they respectfully offer their affectionate sympathy and condolence to his widow and family, and to the church of which he was the honoured pastor; with their humble and fervent prayers that God will be graciously pleased to sanctify this solemn dispensation of his providence to their spiritual advantage, and to his own glory.

We may just add, that up to the time of going to press, somewhat earlier at this period than usual, the receipts of the Society for the month were more than £700. If they are as good in proportion for the remainder of December, the result will be gratifying.

FOREIGN LETTERS RECEIVED.

AFRICA	AT SEA	Saker, A.	October 31.
	CLARENCE.....	Johnson, T. H....	October 5.
ASIA	BENARES	Small, G.	October 2.
	CALCUTTA.....	Thomas, J.	October 8.
	DACCA.....	Robinson, W. ...	October 1.
HAITI.....	JACMEL	Webley, W. H....	October 28.
JAMAICA	BETHTEPHIL.....	Pickton, T. B. ...	October 9.
	BROWN'S TOWN.....	Clark, J.....	November 7.
	CALABAR	Tinson, J.	October 24.
	DRY HARBOUR	Smith, T.....	September 16.
	FALMOUTH	Henderson, J. E....	November 10.
	REFUGE	Clayden, W.	October 26.
	WALDENIA	Henderson, J. E. & ors.	October 24.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

Juvenile Working Society, Northampton, by Mrs. Brown, for a box of clothing, for *Mrs. Capern, Bahamas*;
 Mrs. White, Colchester, for a parcel of magazines;
 Friends, St. Mary's, Norwich, for a box of clothing, &c., for *Miss Harris, Haiti*;
 Juvenile Missionary Association, Battersea, by Miss Brooks, for a parcel of clothing, &c., for *Haiti*;
 The Religious Tract Society, by Mrs. Joseph Gurney, for a parcel of tracts, for *Haiti*;
 Friends at Chelsea, by Miss Groser, for a box of clothing, for *Mrs. Saker, Africa*;
 The Baptist Church, Dunbar, and friends, for a box of clothing, for *Mr. Joseph Fuller, Africa*;
 The Religious Tract Society, for a grant of paper and books, for *Mr. Saker, Africa*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of November, 1850.

£ s. d.	£ s. d.	£ s. d.
<i>Annual Subscriptions.</i>	Bible Translation Society, for Translations...200 0 0	LONDON AND MIDDLESEX
Halford, J. F., Esq. 3 0 0	Friend..... 1 0 0	AUXILIARIES.
Paine, John, Esq., Clapham..... 1 1 0	Stark, Mr. 1 0 0	Bloomsbury Chapel—
Phillips, Mr. J. R. 0 10 6		Juvenile Association, for <i>Haiti</i> School..... 2 10 0
	<i>Legacy.</i>	Poplar, Cotton Street—
<i>Donations.</i>	Stevens, Mr., late of Ramsgate 45 0 0	Juvenile Association 6 0 0
An aged friend, an affectionate remembrance 5 0 0		Vernon Chapel..... 3 16 0

£ s. d.		£ s. d.		£ s. d.	
CAMBRIDGESHIRE.		Manchester, on account, by Thomas Bickham, Esq. 400 0 0		CARDIGANSHIRE—	
Duxford—		Preston—		Cwmsymllwg	0 10 6
Gosling, Mr.	3 0 0	Collections	15 12 6	Ferwig	0 18 2
NORTH-EAST CAMBRIDGESHIRE		Contribution	1 1 0	Jezreel	0 8 3
AUXILIARY—		NOTTINGHAMSHIRE.		Llanrhystyd	0 4 4
Barton Mills—		Nottingham—		Moriah	1 0 9
Collection	10 0 0	Collections—		Penrhyncoch	1 13 6
Contributions	8 4 0	George Street	18 1 0	Penypark	1 12 6
Burwell—		Derby Road	25 4 6	Talybont	2 2 8
Collection	2 4 8	Park Street	5 0 0	CARMARTHENSHIRE—	
Isleham—		New Basford	6 0 0	Carmarthen—	
Collection, &c.	7 5 0	Public Meeting	11 0 7	Collection, Tabernacle	1 18 1
Soham—		Contributions	38 12 0	Contributions	4 8 0
Collection (less ex- penses)	1 15 4	SHROPSHIRE.		GLAMORGANSHIRE—	
Contributions	1 10 0	Dawly Bank—		Dinas—	
CHESHIRE.		Collection	1 2 9	Collection	1 4 8
Chester—		Snailbeach	3 0 0	Contributions	2 11 1
Harling, Mr. W.	1 1 0	Wellington—		Dowla, Caersalem—	
DERBYSHIRE.		Collection	3 14 0	Collection	4 0 6
Riddings—		Contributions	2 0 0	Contributions	1 5 0
Collection	2 3 6	Wem—		Ellem	1 6 6
ESSEX.		Collection, &c.	1 14 9	Hebron	2 3 2
Langham	10 8 6	Whitchurch—		Maesteg	1 0 0
GLOUCESTERSHIRE.		Collections, Whit- church and Ightfield	5 18 9	Merthyr Tydail—	
Kingswood—		Contributions	9 16 1	Collection, High St.	3 3 0
Griffiths, Mr.	10 10 0	Do., Sunday School	0 5 2	Contributions	6 17 0
HAMPSHIRE.		STAFFORDSHIRE.		Rhymney, Soar—	
Lymington—		Tamworth	8 0 0	Collection	1 9 10
Collection	4 5 8	Wolverhampton	0 10 0	Contribution	0 5 0
Contributions	5 13 2	SURREY.		MONMOUTHSHIRE—	
Do., for Africa	2 13 10	Norwood, Upper—		Blaenau Gwent—	
Do., Sunday School	5 19 2	Sunday School	0 15 6	Collection	1 13 0
Wallop—		SUSSEX.		Contributions	3 1 6
Collection	3 9 0	Battle—		Sirhowy—	
Contributions	0 14 0	Collection, &c.	9 6 0	Collection	1 13 6
Proceeds of Lecture	0 12 0	WORCESTERSHIRE.		Contributions	13 17 6
HERTFORDSHIRE.		Blockley—		Tredegar, Welsh Church—	
Leominster—		Collections	10 13 3	Collection	3 2 0
Collections	10 12 10	Contributions	6 10 10	Contributions	5 0 1
Contributions	10 13 5	Do., Sunday School	5 3 4	PEMBROKESHIRE—	
KENT.		Do., do., Draycott	0 10 0	Blaenconin—	
Broadstairs—		NORTH WALES.		Collection	1 0 0
Contributions, for		MERIONETHSHIRE—		Contributions	2 5 0
Dove	0 15 0	Doimelynllyn	0 12 9	Do., Sunday School	1 9 10
Footscray—		MONTGOMERYSHIRE—		Blaenffos—	
Rogers, Mr. Matthew, for Africa	1 0 0	Caersws	1 10 2	Collection	7 6 0
LANCASHIRE.		Machynlleth	0 5 0	Narberth—	
Accrington—		Rhydfelen	1 2 10	Collections	6 8 2
Collection	7 19 2	Sarn	1 2 0	Contributions	0 19 1
Do., Juvenile	7 0 8	SOUTH WALES.		Tenby—	
Cloughfold—		BRECKNOCKSHIRE—		Collection	3 11 2
Collections	15 13 8	Brynmaur, Sion	2 0 0	Contributions	3 8 4
Goodshaw—		Builth—		RADNORSHIRE—	
Collection	3 1 2	Collection	0 11 6	Moriah	0 10 0
Liverpool—		Contribution	0 10 0	Newbridge	3 7 6
Birrell, Rev. C. M., for Brown's Town	5 0 0	Llanelly, Bethlehem	4 7 0	SCOTLAND.	
Ladies' Association, by Mrs. Cropper, for Brown's Town Schools	11 0 0	IRELAND.		Thurso—	
				Dunnet, Mr. William	0 5 0
				JAMAICA—	
				Yallahs—	
				Graham, Mr. R.	1 0 0

IRISH CHRONICLE.

MANY of our friends have inquired, both orally and by letter, whether the committee of the Irish Society do not intend to make a special appeal to the churches, at the present, as they designate it, peculiarly appropriate season. When by the recent doings of the papacy, British Christians have been awakened to a knowledge of the insidious and unsleeping efforts of Rome to recover its long lost power in this island, there is a likelihood—so urge our friends—that such an appeal on behalf of a mission to Roman Catholic Ireland will not fail of success. Without at present expressing an opinion as to the probable issue of such an appeal, we would simply say that we do not think the committee at present contemplate making one. They have again and again affectionately and earnestly urged upon our churches the claims of this mission, and appeal after appeal have they sent forth for increased and systematic help, but, alas! without much beneficial result. And the more private and pressing letters to our churches, entreating them to assist us either by receiving our deputations, or by making collections themselves, have equally failed of success. In nineteen out of twenty cases, the replies received negative our applications. This is truly most disheartening, but so it is. If our friends think that this time of popish activity is a fitting season to remember the claims of our mission, and most truly do we think so, we shall be very grateful to hear from them. If our brethren themselves will make collections for us, and at once, it will greatly relieve and inspire us, or if they prefer a deputation, and will make their arrangements, we will send them an efficient one. The Baptist Irish Society is avowedly the mission of the baptists of Great Britain; shall it be sustained with a vigour proportionate to its importance, and to the responsibility and position of the body to which it belongs?

A BAPTISMAL CEREMONY.

On Sunday, the 8th inst., we attended the catholic chapel, Duncan Terrace, Islington, attracted thither by the fame of the somewhat notorious Father Oakley. It was the first day of the feast of the Immaculate Conception, and also the first day of the Holy Jubilee for 1850. Consequently, it was one of their high days. We do not, however, intend to describe all the scenes we witnessed. Our desire is rather to present as briefly as possible a view of the ordinance of baptism as administered by the catholic church even in England. We do this in the hope that it will awaken our brethren to strive still more earnestly for the doctrine of spiritual and personal religion, and that it will induce them to diffuse still more extensively their distinctive principles in that long-neglected island, where almost the only exhibition of Christ's significant ordinance is in the following degrading and soul-destroying guise. The whole of the ceremonies—we were almost going to write absurdities—it will be impossible to narrate. The priest, preceded by an official bearing a candle, and followed by another bearing various utensils needful for the ceremony, walked directly down the aisle, and took his stand near the outer door of the edifice, where he was shortly after surrounded by the parents of the two children, the sponsors, and ourselves. The priest commenced reading the Latin office in a very rapid and scarcely audible tone, so that we could scarcely understand him. Frequently he extended his right hand over the heads and breasts of the children who during the entire time of the ceremony were screaming most lustily, and every now and again would gently rub their foreheads, while his assistants said Amen. He frequently stooped his face to the faces of

the children, and appeared to breathe upon them, and then made the sign of the cross upon their foreheads, reading very rapidly the whole time. He then proceeded to exorcize some evil spirit or spirits, which he assumed were in the infants, and then putting his saliva on his fingers, wetted with it the nostrils, eyes, and ears of the children. After which, taking a pinch of salt from his attendant, he put it into the mouths of the children, who shouted most vigorously at the infliction. He then took up one end of a richly wrought collar, on which there was a gorgeously embroidered cross, and gently drew the cross over the breasts of the children. This part of the ceremony being finished, they all walked in procession to the font, around which they arranged themselves in proper order. The priest, still rapidly reading, inquired of the children whether they would renounce the devil and all his works—whether they desired to be baptized, &c., to all of which questions he required the sponsors to say, yes. He then took oil, and, after the children's dresses were removed, he touched the breasts and backs of the necks with it. This he did twice, and apparently with oil from two separate vessels; after which his attendant wiped the children with a towel. He then took a small vessel and poured water on the side of the head of one of the children. On the conclusion of this followed a strange kind of ceremony in which they all pressed around the font, and the priest, holding a candle, and making it appear as if held by the children, rapidly muttered some few Latin sentences, and then, departing from the font, was followed by the entire party in procession, (with the exception of the candle-bearer, who preceded him) to a small room near the chancel, whither we presumed not to follow.

Being satisfied, however, that he had poured the water over one of the children only, we were curious to know the cause of the omission in the other case, and consequently waited for the re-appearance of the parents to make the needful inquiries. Presently they came, and after plentifully besprinkling themselves and their children with holy water, advanced towards us. We were fully convinced that we knew the country which gave them birth, and consequently commenced our conversation with—"Good day to you, and I am sure you are from the old country." "And sure I am, your honour, from county Galway." "I wish to ask you a question! Tell me why did the priest pour water upon that child and not upon this?" "Why, two weeks ago this child had a bump growing in his throat, and so thinking he would die, we took him to the priest to be baptized. But the priest would not baptize him then, but only christened him to make him safe, and to-day we had him baptized." We could not gather from the mother what distinction she made between christening and baptism; but when we ventured to ask her whether she really believed that her child would go to heaven because of what the priest had done, her look of surprise and astonishment was a proof that she thought us no better than "a heathen man and a publican." There are hundreds of thousands of her country-men and country-women who are as blinded as she is; who believe that a senseless, unmeaning ceremony ensures their eternal salvation.

We make no comment on the above narrative, we urge no appeal. Baptists of Britain, what is our distinctive and peculiar mission?

The Rev. W. Mc. KEE sends the following letter for the Chronicle:—

You will be glad to hear that we continue to make some progress here. On last Tuesday evening I baptized two persons, who were united to the church last Lord's day. One of them was formerly an Independent, but finding that he was possessed of intelligence more than is generally obtained by the humbler classes, he turned his attention to the subject of baptism shortly after he came

here. He read since that time extensively on both sides of the controversy, and the result has been, that he was led to adopt our views. He gave us an excellent address on Lord's day evening, assigning his reason for turning a baptist. Our congregations here are pretty good and steady. Although the church has been considerably lessened by emigration and removals since Mr. Mulhern left, yet our congregations are as good, I understand, or very nearly so, as it was when the church was at the largest. Our sabbath

school has somewhat improved—we have now a circulating library in connexion with it; and also one for the members of the church, both of which, I trust, with the divine blessing, will do much good. We want to create an appetite for reading, and, as the books we have obtained are of a very interesting character, I expect they will aid us materially in this matter.

The following fact will let our English friends see that although sectarianism obtains such a hold of Irishmen that the catholic principles maintained by the Evangelical Alliance are very little known, practically, in this country, yet there are exceptions, occasionally, of a very pleasing character, and the more pleasing, that they so seldom occur. A few weeks ago, I took a missionary tour to the central parts of the county of Antrim, a few miles from the rising and beautiful town of Ballymora. I sought and obtained liberty to preach in a school house, which is under the management of a Presbyterian minister. He came himself to hear me, and, although he did not know me, he came forward at the conclusion of the service, and spoke a few words to the people, (nearly all of whom were Presbyterians) stating the great pleasure he had in hearing the discourse, and earnestly pressing its importance on the congregation. At my request he concluded the meeting by prayer, and then, still in their presence, took me by the hand and invited me to go and breakfast with him next day, which I did, when he requested that whenever I should go that way I should call with him. You may not think this very strange in England, but I am sorry that it is so seldom that we have such kind offices done here. On the following evening I preached in the Wesleyan chapel in Ballymora to a good congregation, and I trust that some good was done. A Wesleyan said afterwards to a mutual friend that it was God who sent me to visit them; and another Wesleyan said, they should be thankful I went. On last Thursday evening we had a tea meeting in the school-room adjoining our chapel, when upwards of one hundred persons took tea, and heard addresses from Mr. Eccles of Belfast, Mr. Graham, our schoolmaster, and myself, all on the subject of Total Abstinence, as the meeting was convened for that purpose. Intemperance prevails here to an alarming extent, and we are trying to do what we can to arrest its progress. Some good has been done in this way. We have now some hundred and twenty, or nearly so, connected with the Total Abstinence Society, which I commenced here in April last.

We give a letter just received from Mr. ECCLES of Belfast. Will our friends allow us to call their attention to his

appeal at the close? Most of them know brother Eccles to be a very laborious and self-denying minister of Christ, a man who deserves their warmest sympathies and support. He is striving in the midst of many difficulties and many discouragements—but still strong in faith and hope—to make known the truth of God to his benighted countrymen; and God is blessing the labours of his servant. The following letter is an additional proof of this. But as our friends will perceive, the difficulty of administering our distinctive ordinance as baptists, is very great in Belfast, indeed the part of the nearest river eligible for baptism is two miles distant from the chapel. Under these circumstances the church these have resolved to erect a baptistery; but their means are small, very small. They have resolved, however, to raise half the expense; the remaining half, £6, and perhaps a little more, Mr. Eccles is striving to collect. Will not some of our friends help a deserving and worthy minister in this matter? The sum is small, but much too large for Mr. Eccles to bear. Any donation will be thankfully received by the secretary.

Matters proceed here much as usual. I had the pleasure of baptizing twice since I last wrote to you. I then mentioned an access to our number of *three* disciples. By those recently received, I have now to report an augmentation of *six* brethren, since the meetings of the Union in August last. We are thus advancing steadily and surely, if not with great rapidity; and the future appears brighter and richer in promise than the period of struggle through which it has pleased the Lord that the infant cause here should have to pass.

The brethren are full of hope; and, in proof of this, notwithstanding their poverty in general, they have determined on putting a baptistery in the chapel. The want of such a convenience for doing justice to our opinions, we had long felt. But the amount of the sum required, about £12, was hitherto felt an unanswerable reason for doing without it. But the work is now begun and in progress. The brethren have subscribed one-half the expense; *I am to raise the other*. Old and tried friends in Glasgow will assist me; *will not brethren in England contribute a little towards obtaining furniture so necessary in a baptist chapel?* A trifling aid in this our “day of small things” will be gratefully acknowledged.

The following is an extract from the

letter of MICHAEL WALSH, the Society's reader at Athlone.

There is an Englishman living in this town at present who lost his sight in the army; the poor man was persuaded that if he became a Roman catholic, the priest would restore his sight; but there was a complete failure on the side of the priest, for the poor man's sight grew worse and worse, yet he has become pretty steadfast in some of the Romish doctrines. He has a Roman catholic pensioner lodging with him, and of course he strives to convince him that all is right. I went to see them, and told them I was what every man ought to be, a scripture reader, for the command is positive, given by Christ himself to search the scriptures, &c. I showed them that the scriptures were adapted for all men of every rank and condition, and able to make wise unto salvation; also showed them the superiority of Christ's sacrifice to those of the Jews, and that there is no way of approach to the Father but through the merits of his Son, and many other similar scripture truths. They heard with great attention, and I have since been told that they will not refuse to hear me at any time. Distributed in the course of the month 49 tracts, visited 77 families,—61 protestants, and 26 Roman catholics. 212 persons; that is, 111 protestants and 93 Roman catholics, have heard the word in the course of the last month.

We have not published any thing from Coleraine for some time. The following letter is but just received from our friend Mr. BROWNE,—

I am glad to hope that the cause of the Redeemer in this place, so far as that cause is immediately connected with us, is in a somewhat better condition than it has been. We much need, however, an abundant outpouring of the Holy Spirit to revive spiritual life in the souls of the disciples, and to quicken those who are "dead in trespasses and sins." We do not mean, however, to excuse ourselves by casting the blame of our unfruitfulness on the sovereignty of God. The blame is entirely ours. We "have not

because we ask not." When we are led to pray, and labour aright, He will pour out a blessing upon us until there shall not be room enough to receive it.

Since I wrote you last I have had the pleasure of baptizing an intelligent young woman, who has been for some time a member of the independent church at Newtonlismavady, and still retains her connection with that church. I have several inquirers, three of whom have offered themselves as candidates for Christian baptism.

The attendance at chapel is much as usual, and at the preaching stations it is encouraging. I am glad to observe that a young man in the congregation begins to be useful. He has commenced a sabbath evening school at Kiltinny, about three miles from Coleraine, where about fifty persons, many of whom are adults, are in regular attendance. May the little one become a thousand, and the small one a strong nation: may Jehovah hasten it in his time.

We give a short extract from the letter of ENEAS McDONNELL, the master of the Society's school at Tullylin.

Since my last letter to you, my school has been greatly persecuted by the priest. He cursed the people who sent their children to the school; and when all failed, he sent his clerk to the school to take an inventory of the children's names who were still coming to it after all his anathemas. But as soon as the clerk began his business of asking the children separately for their names, I told them not to answer him; and when he persevered in still asking them questions, I was obliged to turn him out of the school-room at once. I trust in the Lord that the time is not far distant when many of the persecuting priests will become obedient to the faith. The people in this locality are not so much in terror of the priests as they are in other parts of the country in consequence of having the scriptures read so frequently among them. They pay very marked attention to the word of God whenever it is read for them, although they still cling to the authority of the church of Rome, believing it to be the only true one established by Christ and his apostles.

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq., Lombard Street; by the Secretary, Mr. WILLIAM P. WILLIAMS, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, COMPTON STREET EAST, BRUNSWICK SQUARE.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

THE PROGRESS OF ROMANISM IN ENGLAND :—WHAT IS TO BE DONE ?

THE recent proceedings of the papal power in setting up a Romish hierarchy in England may be turned to valuable account by directing public attention to the characteristic principles and practices of the apostacy ; and by urging the earnest adoption of wise and scriptural measures for checking its re-development in the midst of us. As a religious system, popery deserves the intensest aversion and opposition of every intelligent protestant. Ready enough to appeal to the scriptures whenever the occasion may serve, as a rule it denies them to the people, practically supplants their authority by tradition, corrupts to entire transformation some of their most vital doctrines, and turns their simple ordinances into monstrous and soul-destroying superstitions. By its imposing claims to infallibility and universality, and by a ritual combining the pompous splendour of ancient Judaism and paganism, it captivates the imagination ; and by means of that perverted power misleads and enslaves the judgment, the conscience, the will, the whole man. Resorting to confession, penance, absolution, ritual observance, and works of supererogation, it not only fatally strengthens the self-righteous pride of the human heart, which it is the very object of the gospel to overturn, it encourages sin by giving false security to the sinner. Notwithstanding its sophistical disclaimers, in the worship of the virgin and the other saints, in the veneration it challenges for relics, and in its substitution of the crucifix for the cross, it fosters alike the spirit and the practice of idolatry. Its votaries are at the mercy of cold, hard, and not unfrequently cruel, ecclesiastics, who have no domestic ties, no social affections, no interests in common with the rest of mankind. It is to the last degree exclusive and intolerant, admitting the validity of no other orders than its own, and denouncing all other churches without exception as schismatic or heretical. It pronounces accursed all who reject its doctrines, or refuse its communion ; the detail of its curses, as pronounced by several of its pontiffs, being most horrible and revolting. It has always persecuted to the utmost of its power, frequently with the most terrible secrecy, energy, and severity. It has ever been the wily, generally the open foe, of rational liberty and real progress ; the friend, the guide, the instigator of the oppressor. Whatever it has done at any time for the intelligence or the freedom of man has had in view its own ultimate interest, its own glory : when that could not be promoted it has done nothing, or it has bitterly opposed. Its unscrupulous employment of whatever means may advance its purposes, and its systematic, inveterate duplicity, compel suspicion ; and render it impossible, even for the most candid, to deal with it as with any other system. The country or district in which it prevails is usually characterized by the prevalence of comparative idleness, poverty, and filth. It is the master contrivance of hell ; as completely adapted to the modern as was the

episcopal church have contributed towards my case, besides some scores of pounds from its lay members.

The chapel, land, writings, &c., have cost us £1100, towards which three-fourths of the moneys have been collected.

I can assure you that I feel surprised and grateful at what has been done, and while reviewing the past, I find cause to exclaim, "*What hath God wrought.*"

Still much remains to be done before the burden be removed from the shoulders ; but as the Christian liberality hitherto experienced is not yet exhausted, I feel persuaded, that we shall not be permitted to sink under our difficulties.

Since the opening of the chapel, the attendance has, upon the whole, been encouraging, and some pleasing instances of usefulness have occurred.

A female who attended the place from the day of opening, said, upon the bed of death, to her friend standing by, "Now, let me beg of you, not to neglect that new chapel ; I have found a blessing there, and all the comfort I have now upon the bed of death I found in that place."

Several other persons have professed to receive benefit from the ministry of the word, and have been baptized ; while others are soon about to follow their example. The Sunday school is pretty well attended, and is increasing ; but we need vestries very much to accommodate the children better, and thereby we should preserve the chapel from receiving damage.

Our village stations are of considerable importance. I preach at Stratton once on the sabbath and once in the week evening, where the congregations are tolerably good, especially in the afternoon of the sabbath. In these labours I trust I witness occasionally tokens of God's approval.

I have a week evening engagement at Upper Stratton, where we have a convenient little chapel, generally well filled, even on a week day evening. We have here many warm-hearted Christians, principally among the humbler portion of the community. No less than eight or ten of our brethren engage at the prayer meetings with great fervour and propriety. It does my heart good to hear them, especially as most of them acknowledge me as their spiritual father in Christ.

I have preached a few times at a village near the Shrivenham station, named Bourton. The house in which we met was generally well filled with very attentive hearers.

I am pleased to inform you that a handsome baptist chapel and a house for the minister adjoining it, are in course of erection, which will cost altogether, it is supposed, not less than £2000, the whole of which will be defrayed by a worthy and wealthy gentleman, whose heart the Lord has graciously inclined to provide for the spiritual wants of this long-neglected village.

Thus, my dear sir, from what has been stated, you will not be surprised that I feel anxious to continue my labours among a people, where God has given such proofs of his approbation. But I have serious doubts whether I shall be able to do so without some foreign aid. Indeed, it will be impossible, as I cannot make the sacrifices which would be required. As you have taken a great interest in this station, for which we all thank you most heartily, may we hope you will continue to favour us in whatever way you can, for a time, at least ; as we do hope that we shall be able, ere long, to gather strength, so as to face our difficulties and ultimately to go alone.

Moneys recently received will be reported in the next Register.

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. BOUSFIELD, Esq., 126, Houndsditch ; or by the Secretary, THE REV. STEPHEN J. DAVIS, 33, MOORGATE STREET, LONDON.

Much trouble will be saved, both to the Secretary and his correspondents, if, in making payments by Post Office orders, they will give his name as above ; or, at any rate, advise him of the name they have communicated to the Post office authorities.